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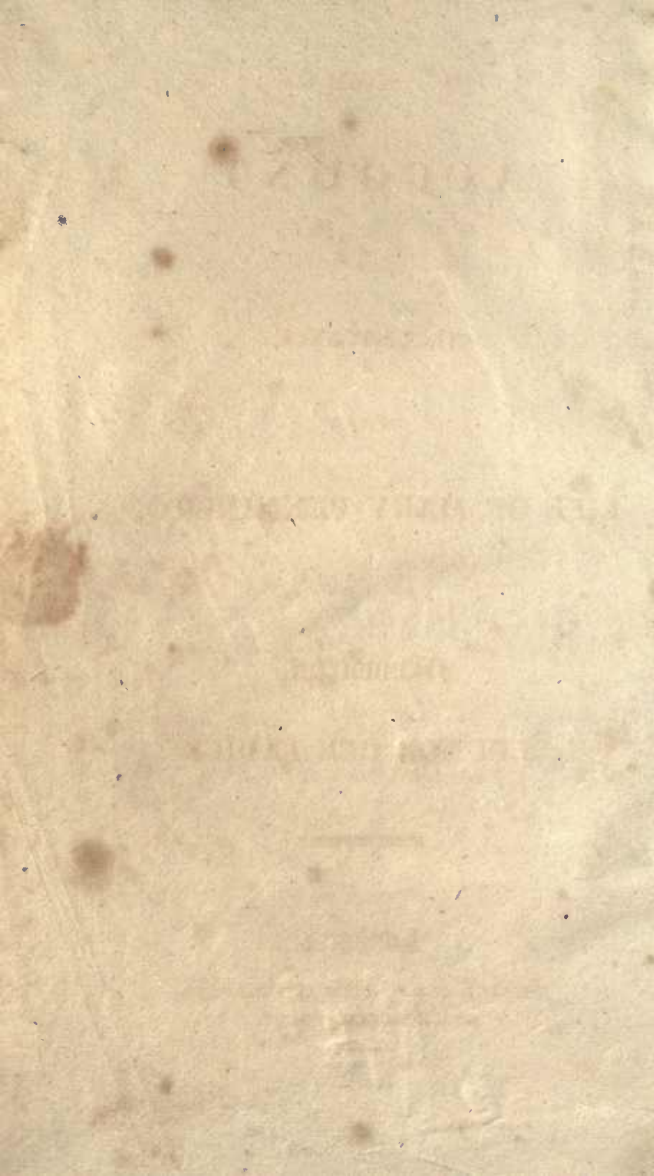
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SOME
A C C O U N T
OF
CIRCUMSTANCES
IN THE
LIFE OF MARY PENNINGTON,
FROM HER
Manuscript,
LEFT FOR HER FAMILY.

London :

PRINTED FOR HARVEY AND DARTON,
GRACECHURCH-STREET.

1821.

SOME

ACCOUNT

CIRCUMSTANCES

IN THE

LIFE OF MARY PENNINGTON

FROM HER

Autobiography

LEFT FOR HER FAMILY

LONDON :

PRINTED FOR HARTY AND DAYTON

CHANCERY-LANE

1851

P R E F A C E.

THE following interesting narrative, containing some of the most remarkable occurrences and spiritual conflicts in the life of that pious worthy, in her day, MARY PENNINGTON, widow of Isaac Pennington, written by herself, is thought worthy of being published, for the general benefit of the present and succeeding generations; as it displays her character better than the pen of another would be likely to do. Honourable mention is made of her husband, Isaac Pennington, and of herself, by Thomas Elwood. They were his valuable and faithful friends, and he took a part in the education of their children. He relates the affecting circumstance of the death of their second son, Isaac Pennington, a promising youth, who, on

his return from a voyage to Barbadoes, was lost, by accidentally falling overboard. This was in the year 1670.

Mary Pennington was born in 1616. Her first husband, Sir William Springett, died about the year 1643. She married Isaac Pennington in 1654. He died in 1679. His widow survived him nearly three years, and departed this life at Worminghurst, 18th of 7th month, 1682.

ACCOUNT, &c.

*A brief account of some of my exercises,
from my childhood, left with my dear
daughter, Gulielma Maria Penn.*

Mary Pennington.

THE first scripture I remember to have taken notice of was, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." This I heard taken for a text when I was about eight years of age, and under the care of people who were a kind of loose Protestants, that minded no more about religion than to go to their worship-house on first days, to hear a canonical priest preach in the morning, and read common prayers in the af-

ternoon. They used common prayers in the family, and observed superstitious customs and times, days of feasting and fasting, Christmas, (so called,) Good Friday, Lent, &c. About this time I was afraid, in the night, of such things as run in my mind by day, of spirits, thieves, &c. When alone in the fields, and possessed with fears, I accounted prayers my help and safety; so would often say (as I had been taught) the Lord's Prayer, hoping thereby to be delivered from the things I feared.

After some time I went to live with some that appeared to be more religious. They would not admit of sports on first days, calling first day the sabbath. They went to hear two sermons a-day, from a priest that was not loose in his conversation: he used a form of prayer before his sermon, and read the common prayer after it. I was now about ten or eleven years of age. A maid-servant that waited on me and the rest of the children, was very zealous in their way: she used to read Smith's and Preston's sermons on first days, between

the sermon times. I diligently heard her read, and at length liked not to use the Lord's Prayer alone, but got a prayer-book, and read prayers mornings and evenings; and that scripture of "howling on their beds," was much on my mind: by it I was checked from saying prayers in my bed.

About this time I began to be very serious about religion. One day, after we came from the place of public worship, the maid before mentioned read one of Preston's sermons, the text was: "Pray continually." In this sermon much was said respecting prayer: amongst other things, of the excellency of prayer, that it distinguished a saint from a sinner; that in many things the hypocrite could imitate the saint, but in this he could not. This thing wrought much on my mind. I found that I knew not what true prayer was; for what I used for prayer, an ungodly person could use as well as I, which was to read one out of a book; and this could not be the

prayer he meant, which distinguished a saint from a wicked one. My mind was deeply exercised about this thing. When she had done reading, and all were gone out of the chamber, I shut the door, and in great distress I flung myself on the bed, and oppressedly cried out: "Lord, what is prayer!"

This exercise continued so on my mind, that at night, when I used to read a prayer out of a book, I could only weep, and remain in trouble. At this time I had never heard of any people that prayed any other way than by reading prayers out of a book, or composing themselves. I remember one morning it came into my mind that I would write a prayer of my own composing, and use it in the morning as soon as I was out of bed; which I did, though I could then scarcely join my letters, I had learnt so little a time to write. The prayer I wrote was something after this manner: "Lord, thou commandest the Israelites to offer a morning sacrifice, so I offer up the sacrifice of prayer, and de-

sire to be preserved this day.” The use of this prayer for a little while gave me some ease. I soon quite left my prayer-books, and used to write prayers according to my several occasions. The second that I wrote was for the assurance of the pardon of my sins. I had heard one preach, “that God of his free grace pardoned David’s sins.” I was much affected by it, and, as I came from the worship place, I thought it would be a happy thing to be assured that one’s past sins were pardoned. I wrote a pretty long prayer on that subject, and felt, that as pardon came through grace, I might receive it, though very unworthy of it. In said prayer I used many earnest expressions.

A little time after this, several persons spoke to me about the greatness of my memory, and praised me for it. I felt a fear of being puffed up, and wrote a prayer of thanks for that gift, and desired to be enabled to use it for the Lord, and that it might be sanctified to me.

These three prayers I used with some

ease of mind, but not long, for I began again to question whether I prayed aright or not. I was much troubled about it, not knowing that any did pray extempore; but it sprung up in my mind, that to use words descriptive of the state I was in, was prayer, which I attempted to do, but could not. Sometimes I kneeled down a long time, and had not a word to say, which wrought great trouble in me. I had none to reveal my distress unto, or advise with; so, secretly bore a great burden a long time.

One day as I was sitting at work in the parlour, one called a gentleman (who was against the superstitions of the times) came in, and looking sadly, said "it was a sad day: that Prynne, Bastwick, and Burton, were sentenced to have their ears cut, and to be banished." This news sunk deep into my mind, and strong cries were raised in me for them, and the rest of the innocent people in the nation. I was unable to sit at my work, but was strongly inclined to go into a private room, which I

did, and shutting the door, kneeled down and poured out my soul to the Lord in a very vehement manner. I was wonderfully melted and eased, and felt peace and acceptance with the Lord; and that this was true prayer, which I had never before been acquainted with.

Not long after this an account was brought to the house, that a neighbouring minister, who had been suspended by the bishops for not being subject to their canons, was returned to his flock again, and that he was to preach at the place where he did three years before, (being suspended so long.) I expressed a desire to go thither, but was reproved by those that had the care of my education, they saying that it was not fit to leave my parish church. I could not be easy without going, so I went. When I came there, he prayed fervently (he was one called a Puritan) and with great power. Then I felt that was true prayer, and what my mind pressed after, but could not come at in my own will, and had but just tasted

of it the time before mentioned. And now I knew that this alone was prayer, I mourned solely because I kneeled down morning after morning, and night after night, and had not a word to say. My distress was so great, that I feared I should perish in the night, because I had not prayed; and I thought that by day my food would not nourish me, because I could not pray.

I was thus exercised a great while, and could not join in the common prayer that was read in the family every night; neither could I kneel down when I came to the worship-house, as I had been taught to do; and this scripture was much in my mind: "Be more ready to hear, than to offer the sacrifice of fools." I could only read the Bible, or some other book, whilst the priest read the common prayer. At last I could neither kneel nor stand up to join with the priest in his prayer before the sermon; neither did I care to hear him preach, my mind being after the Nonconformist, the Puritan already mentioned.

By constraint I went with the family in the morning, but could not be kept from the Puritan preacher in the afternoon. I went through much suffering on this account, being forced to go on foot between two and three miles, and no one permitted to go with me; except sometimes a servant, out of compassion, would run after me, lest I should be frightened going alone. Though I was very young, I was so zealous that all the tried reasonings and threatenings could not keep me back. In a short time I refused to hear the priest of our parish at all, but went constantly, all weathers, to the other place. In the family I used to hear the Scripture read; but if I happened to go in before they had done their prayers, I would sit down though they were kneeling.

These things wrought me much trouble in the family, and there was none to take my part; yet at length two of the maid-servants were inclined to mind what I said against their prayers, and so refused to

join them, at which the governors of the family were much disturbed, and made me the subject of their discourse in company, saying that I would pray with the spirit, and rejected godly men's prayers; that I was proud and schismatic; and that I went to those places to meet young men, and such like. At this time I suffered, not only from those persons to whose care I was committed by my parents, (who both died when I was not above three years of age,) but also from my companions and kindred; yet, notwithstanding, in this zeal I grew much, and sequestered myself from my former vain company, and refused playing at cards, &c. I zealously kept the sabbath, not daring to eat or be clothed with such things as occasioned much trouble, or took up much time on that day, which I believed ought to be devoted to hearing, reading, and praying. I disregarded those matches proposed to me by vain persons, having desired of the Lord, that if I married at all, it might be a man that feared him. I had a belief, that

though I then knew of none of my outward rank that was such a one, yet that the Lord would provide such a one for me.

Possessed of this belief, I regarded not their reproaches, that would say to me, that no gentleman was of this way, and that I should marry some mean person or other. But they were disappointed, for the Lord touched the heart of him that was afterwards my husband, and my heart cleaved to him for the Lord's sake. He was of a good understanding, and had cast off those dead superstitions; which, that they were dead, was more clearly made manifest to him in that day, than any other person that I knew of, of his rank and years. He was but young, compared to the knowledge he had attained in the things of God. He was about twenty years old. We pressed much after the knowledge of the Lord, and walked in his fear; and though both very young, were joined together in the Lord; refusing the use of a ring, and such like things then

used, and not denied by any that we knew of.

We lived together about two years and a month. We were zealously affected, and daily exercised in what we believed to be the service and worship of God. We scrupled many things then in use amongst those accounted honest people, viz. singing David's Psalms in metre. We tore out of our Bibles the common prayer, the form of prayer, and also the singing psalms, as being the inventions of vain poets, not being written for that use. We found that songs of praise must spring from the same source as prayers did; so we could not use any one's songs or prayers. We were also brought off from the use of bread and wine, and water baptism. We looked into the Independent way, but saw death there, and that there was not the thing our souls sought after.

In this state my dear husband died, hoping in the promises afar off, not seeing or knowing him that is invisible to be so near him; and that it was he that showed

unto him his thoughts, and made manifest the good and the evil. When he was taken from me, I was with child of my dear daughter Gulielma Maria Springett. It was often with me that I should not be able to consent to the thing being done to my child, which I saw no fruit of, and knew to be but a custom which men were engaged in by tradition, not having the true knowledge of that scripture in the last of the Galatians, of circumcision or uncircumcision availing nothing, but a new creature. This was often in my mind, and I resolved that it should not be done to my child. When I was delivered of her, I refused to have her sprinkled, which brought great reproach upon me; so I became a by-word and a hissing among the people of my own rank in the world; and a strange thing it was thought to be, among my relations and acquaintance. Such as were esteemed able ministers, (and I formerly delighted to hear,) were sent to persuade me; but I could not consent and be

clear. My answer to them was: "He that doubteth is damned."

After some time I waded through this difficulty, but soon after I unhappily went from the simplicity into notions, and changed my ways often, and ran from one notion into another, not finding satisfaction nor assurance that I should obtain what my soul desired, in the several ways and notions which I sought satisfaction in. I was weary of prayers, and such like exercises, finding no peace therefrom; nor could I lift up my hands without doubting, nor call God father. In this state, and for this cause, I gave over all manner of religious exercises in my family and in private, with much grief, for my delight was in being exercised about religion. I left not those things in a loose mind, as some judged that kept in them; for had I found I performed thereby what the Lord required of me, and was well pleased with, I could gladly have continued in the practice of them; I being zealously affected about the several things that were ac-

counted duties; a zealous sabbath-keeper, and fasting often; praying in private, rarely less than three times a day, many times oftener; a hearer of sermons on all occasions, both lectures, fasts, and thanksgiving. Most of the day was used to be spent in reading the scriptures or praying, or such like. I dared not to go to bed till I had prayed, nor pray till I had read scripture, and felt my heart warmed thereby, or by meditation. I had so great a zeal and delight in the exercise of religious duties, that when I questioned not but it was right, I have often in the day sought remote places to pray in, such as the fields, gardens, or out-houses, when I could not be private in the house. I was so vehement in prayer, that I thought no place too private to pray in, for I could not but be loud in the earnest pouring out of my soul. Oh! this was not parted with but because I found it polluted, and my rest must not be there.

I now had my conversation among a people that had no religion, being ashamed

to be thought religious, or do any thing that was called so, not finding my heart with the appearance. And now I loathed whatever profession any one made, and thought the professors of every sort worse than the profane; they boasted so much of what I knew they had not attained to; I having been zealous in all things which they pretended to, and could not find the purging of the heart, or answer of acceptation from the Lord.

In this restless state I entertained every sort of notion that arose in that day, and for a time applied myself to get out of them whatever I could; but still sorrow and trouble was the end of all, and I began to conclude that the Lord and his truth was, but that it was not made known to any upon earth; and I determined no more to enquire after Him or it, for it was in vain to seek Him, being not to be found. For some time, pursuant to my resolution, I thought nothing about religion, but minded recreations as they are called, and ran into many excesses and vanities; as foolish

mirth, carding, dancing, singing, and frequenting of music meetings; and made many vain visits at jovial eatings and drinkings, to satisfy the extravagant appetite, and please the vain mind with curiosities; gratifying the lust of the eye, the lust of the flesh, and the pride of life. I also frequented other places of pleasure, where vain people resorted to show themselves, and to see others in the like excess of folly in apparel; riding about from place to place, in the airy mind. But in the midst of all this my heart was constantly sad, and pained beyond expression; and after a pretty long indulgence in such follies, I retired for several days, and was in great trouble and anguish.

To all this excess and folly I was not hurried by being captivated with such things, but sought in them relief from the discontent of my mind; not having found what I sought after, and longed for, in the practice of religious duties. I would often say to myself, What is all this to me? I could easily leave it all, for my heart is not

satisfied therewith. I do these things because I am weary, and know not what else to do: it is not my delight, it hath not power over me. I had rather serve the Lord, if I knew how acceptably.

In this restless, distressed state, I often retired into the country, without any company but my daughter and her maid; and there I spent many hours each day in bemoaning myself, and desiring the knowledge of the truth; but was still deceived, and fell in with some delusive notions or other, that wounded me, and left me without any clearness or certainty. One night, in this retired place, I went to bed very disconsolately and sad, through the great and afflicting exercise of my mind. I dreamed that night that I saw a book of hieroglyphics of religion, of things to come in the church, or a religious state. I thought I took no delight in them, nor felt any closing in my mind with them, though magnified by those that showed them. I turned from them greatly oppressed, and it being evening, went out from the company

into a field, sorrowing, and lifting up my eyes to heaven, cried: "Lord, suffer me no more to fall in with any wrong way, but show me the truth." Immediately I thought the sky opened, and a bright light, like fire, fell upon my hand, which so frightened me that I awoke, and cried out so that my daughter's servant, who was in the room, not gone to bed, came to my bed-side to know what was the matter with me. I trembled a long while after, yet knew not what to turn to; or rather believing there was nothing manifest since the apostles' days, that was true religion; for I knew nothing to be so certainly of God, that I could shed my blood in the defence of it.

One day, as I was going through London, from a country-house, I could not pass through the crowd, it being the day the Lord Mayor was sworn: I was obliged to go into a house till it was over. I, being burdened with the vanity of their show, said to a professor that stood by me: "What benefit have we from all this blood-

shed, and Charles being kept out of the nation, seeing all these follies are again allowed?" He answered: "None, that he knew of, except the enjoyment of true religion." I replied, "that it is a benefit to you that have a religion to be protected in the exercise of, but it is none to me."

But here I must mention a state that I then knew, notwithstanding all my darkness and distress about religion, which was in nothing to be careful, but in all cases to let my requests be known to the Lord in sighs and groans; and help he was graciously pleased to afford me in the most confused disquieted estate I ever knew; even in that day when I had no religion I could call true. Wonderful is the remembrance of his kindness! If I wanted to hire a servant, or remove to any place, or do any other thing that concerned my condition in this world, I always retired and waited upon the Lord, to see what the day would bring forth; and as things presented to me I would embrace them, without making much enquiry after accommo-

dations of that kind ; but was in all things else in a dissatisfied, hurried condition ; for I thought the beloved of my soul was neither night nor day with me. Yet in the anguish of my soul I would cry to Him, and beseech that if I might not come to Him as a child, not having the spirit of sonship, yet, as he was my Creator, I might approach him as the beasts that have their food from him: "For, Lord, thou knowest I cannot move or breathe as thy creature, without thee: help is only in thee. If thou art inaccessible in thy own glory, yet I can only have help where it is to be had, and thou only hast power to help me."

O, the distress I felt at this time ! Having never dared to kneel down to pray for years, because I could not in truth call God father, and dared not mock or be formal in the thing. Sometimes I should be melted into tears, and feel inexpressible tenderness; and then, not knowing from whence it proceeded, and being ready to judge all religion, I thought it was some

influence from the planets that governed the body, and so accounted for my being sometimes hard, and sometimes tender, as being under such or such a planet; but dared not to own any thing in me to be of God, or that I felt any influence of his good spirit upon my heart; but I was like the parched heath, and the hunted hart for water, so great was my thirst after that which I did not believe was near me.

My mind being thus almost continually exercised, I dreamed that I was sitting alone, retired and sad; and as I was sitting, I heard a very loud, confused noise: some shrieking, yelling, and roaring in a piteous, doleful manner; others casting up their caps, and hallooing in a way of triumph and joy. I listening to find out what the matter was, it was manifested to me that Christ was come; and the different noises I heard were expressive of the different states the people were in at his coming—some in joy, some in extreme sorrow and amazement. I waited in much dread to see the issue; at length I found

that neither the joying nor sorrowing part of the multitude were they that truly knew of his coming, but were agitated by a false rumour. So I abode still in the room solitary, and found I was not to join with either party, but to be still, and not affected with the thing at all, nor go forth to enquire about it. Sitting thus a while, all was silent. Remaining still in the same place, cool and low in my mind, all this distracted noise being over, one came in, and speaking in a low voice said: "Christ is come indeed, and is in the next room; and with him is the bride, the Lamb's wife." At this my heart secretly leaped within me, and I was ready to get up to go and express my love to him, and joy at his coming; but something within me stopped me, and bade me not to be hasty, but patiently, coolly, softly, and soberly go into the next room, which I did, and stood just within the entrance of a spacious hall, trembling and rejoicing, but dared not to go near to him, for it was said unto me: "Stay and see whether he will own thee,

or take thee to be such an one as thou lookest upon thyself to be." So I stood still at a great distance, at the lower end of the hall, and Christ was at the upper end, whose appearance was that of a fresh, lovely youth, clad in gray cloth, very plain and neat, (at this time I had never heard of the Quakers or their habit,) of a sweet, affable, and courteous carriage. I saw him embrace several poor, old, simple people, whose appearance was very contemptible and mean, without wisdom or beauty. I seeing this, concluded within myself, that though he appeared young, his discretion and wisdom were great; for he must behold some hidden worth in these people, who to me seem so mean, so unlovely and simple. At last he beckoned to me to come near him, of which I was very glad. I went tremblingly and lowly; not lifted up, but in great weightiness and dread.

After a little while it was said: "The Lamb's wife is also come;" at which I beheld a beautiful young woman, slender, modest, and grave, in plain garments, be-

coming and graceful. Her image was fully answering his, as a brother and sister. After I had beheld all this, and joyed in it, I spoke to Thomas Zachary, (whom I then knew to be a seeker after the Lord, though tossed, like myself, in the many ways, yet pressing after life,) saying: "Seeing Christ is come indeed, and few know it; and those that in the confusion mourned or rejoiced, know it not, but Christ is hid from them; let us take the king's house at Greenwich, and let us dwell with and enjoy him there, from those that look for him and cannot find him." Without receiving any reply, I awoke.

Several years after this, I had another dream about Friends in their present state, which I shall relate in the close.

In the situation I mentioned, of being wearied in seeking and not finding, I married my dear husband, Isaac Pennington. My love was drawn towards him, because I found he saw the deceit of all

nations, and lay as one that refused to be comforted by any appearance of religion, until he came to His temple, "who is truth and no lie." All things that appeared to be religion and were not so, were very manifest to him; so that, till then, he was sick and weary of all appearances. My heart became united to him, and I desired to be made serviceable to him in his disconsolate condition; for he was as one alone and miserable in this world. I gave up much to be a companion to him in his suffering state. And oh! the groans and cries in secret that were raised in me, that I might be visited of the Lord, and come to the knowledge of his way; and that my feet might be turned into that way, before I went hence, if I never walked one step in it, to my joy or peace; yet that I might know myself in it, or turned to it, though all my time were spent in sorrow and exercise.

I resolved never to go back to those things I had left, having discovered death and darkness to be in them; but would

rather be without a religion, until the Lord taught me one. Many times, when alone, did I reason thus: "Why should I not know the way of life? For if the Lord would give me all in this world, it would not satisfy me." Nay, I would cry out: "I care not for a portion in this life: give it to those who care for it. I am miserable with it: it is acceptance with thee I desire, and that alone can satisfy me."

Whilst I was in this state I heard of a new people, called Quakers. I resolved not to enquire after them, nor what principles they held. For a year or more after I heard of them in the north, I heard nothing of their way, except that they used *thee* and *thou*; and I saw a book written in the plain language, by George Fox. I remember that I thought it very ridiculous, so minded neither the people nor the book, except that it was to scoff at them and it. Though I thus despised this people, I had sometimes a desire to

go to one of their meetings, if I could, unknown, and to hear them pray, for I was quite weary of doctrines; but I believed if I was with them when they prayed, I should be able to feel whether they were of the Lord or not. I endeavoured to stifle this desire, not knowing how to get to one of their meetings unknown; and if it should be known, I thought it would be reported that I was one of them.

One day, as my husband and I were walking in a park, a man, that for a little time had frequented the quakers' meetings, saw us as he rode by, in our gay, vain apparel. He cried out to us against our pride, &c. at which I scoffed, and said he was a public preacher indeed, who preached in the highways. He turned back again, saying he had a love for my husband, seeing grace in his looks. He drew nigh to the pales, and spoke of the light and grace which had appeared to all men. My husband and he engaged in discourse. The man of the house coming up, invited the stranger in: he was but

young, and my husband too hard for him in the fleshly wisdom. He told my husband he would bring a man to him the next day, that should answer all his questions, or objections, who, as I afterwards understood, was George Fox. He came again the next day, and left word that the friend he intended to bring could not well come; but some others, he believed, would be with us about the second hour; at which time came Thomas Curtis and William Simpson.

My mind was somewhat affected by the man who had discoursed with us the night before; and though I thought him weak in managing the arguments he endeavoured to support, yet many scriptures which he mentioned stuck with me very weightily: they were such as showed to me the vanity of many practices I was in; which made me very serious, and soberly inclined to hear what these men had to say. Their solid and weighty carriage struck a dread over me. I now knew that they came in the power and authority of the Lord, to

visit us, and that the Lord was with them. All in the room were sensible of the Lord's power manifest in them. Thomas Curtis repeated this scripture: "He that will know my doctrine, must do my commands." Immediately it arose in my mind, that if I would know whether that was truth they had spoken or not, I must do what I knew to be the Lord's will. What was contrary to it was now set before me, as to be removed; and I must come into a state of entire obedience, before I could be in a capacity to perceive or discover what it was which they laid down for their principles. This wrought mightily in me. Things which I had slighted much, now seemed to have power over me. Terrible was the Lord against the vain and evil inclinations in me, which made me, night and day, to cry out; and if I did but cease a little, then I grieved for fear I should again be reconciled to the things which I felt under judgment, and had a just detestation of. Oh! how I did beg not to be left secure or quiet till the

evil was done away. How often did this run through my mind: "Ye will not come to me, that ye may have life." "It is true I am undone if I come not to thee, but I cannot come, unless I leave that which cleaveth close unto me, and I cannot part with it."

I saw the Lord would be just in casting me off, and not giving me life; for I would not come from my beloved lusts, to him, for life. Oh! the pain I felt still. The wrath of God was more than I could bear. Oh! in what bitterness and distress was I involved! A little time after the friends' visit before mentioned, one night on my bed it was said unto me: "Be not hasty to join these people called Quakers." I never had peace or quiet from a sore exercise for many months, till I was, by the stroke of judgment, brought off from all those things, which I found the light made manifest to be deceit, bondage, and vanity, the spirit of the world, &c. and I given up to be a fool and a reproach, and to take up the cross to my honour and reputation in

the world. The contemplation of those things cost me many tears, doleful nights and days; not now disputing against the doctrine preached by the Friends, but exercised against taking up the cross to the language, fashions, customs, titles, honour, and esteem in the world.

My relations made this cross very heavy; but as at length I happily gave up, divested of reasonings, not consulting how to provide for the flesh, I received strength to attend the meetings of these despised people, which I never intended to meddle with, but found truly of the Lord, and my heart owned them. I longed to be one of them, and minded not the cost or pain; but judged it would be well worth my utmost cost and pain to witness such a change as I saw in them—such power over their corruptions. I had heard objected against them, that they wrought not miracles; but I said that they did great miracles, in that they turned them that were in the world and the fellowship of it, from all such things. Thus, by taking up the cross, I received strength

against many things which I had thought impossible to deny; but many tears did I shed, and bitterness of soul did I experience, before I came thither; and often cried out: "I shall one day fall by the overpowering of the enemy." But oh! the joy that filled my soul in the first meeting ever held in our house at Chalfont. To this day I have a fresh remembrance of it. It was then the Lord enabled me to worship him in that which was undoubtedly his own, and give up my whole strength, yea, to swim in the life which overcame me that day. Oh! long had I desired to worship him with acceptance, and lift up my hands without doubting, which I witnessed that day in that assembly. I acknowledged his great mercy and wonderful kindness; for I could say, "This is it which I have longed and waited for, and feared I never should have experienced."

Many trials have I been exercised with since, but they were all from the Lord, who strengthened my life in them. Yet,

after all this, I suffered my mind to run out into prejudice against some particular Friends. This was a sore hurt unto me: but after a time of deep, secret sorrow, the Lord removed the wrong thing from me, blessing me with a large portion of his light, and the love and acceptance of his beloved ones. And he hath many times refreshed my soul in his presence, and given me assurance that I knew that estate in which he will never leave me, nor suffer me to be drawn from all which he has graciously fulfilled; for though various infirmities and temptations beset me, yet my heart cleaveth unto the Lord, in the everlasting bonds that can never be broken. In his light do I see those temptations and infirmities: there do I bemoan myself unto him, and feel faith and strength, which give the victory. Though it keeps me low in the sense of my own weakness, yet it quickens in me a lively hope of seeing Satan trodden down under foot by his all-sufficient grace. I feel and know when I have slipped in word, deed, or thought;

and also know where my help lieth, who is my advocate, and have recourse to him who pardons and heals, and gives me to overcome, setting me on my watch-tower: and though the enemy is suffered to prove me, in order more and more to wean me from any dependance but upon the mighty Jehovah, I believe he will never be able to prevail against me. Oh! that I may keep on my watch continually: knowing, the Lord only can make war with this dragon. Oh! that I may, by discovering my own weakness, ever be tender of the tempted; watching and praying, lest I also be tempted. Sweet is this state, though low; for in it I receive my daily bread, and enjoy that which he handeth forth continually; and live not, but as he breatheth the breath of life upon me every moment.

POSTSCRIPT. After I had written the foregoing, it lay by me a considerable time. One day it came into my mind to leave it with Elizabeth Walmsby, to keep till after my decease, and desire her then to show

it to such as had a love for me. So one day I desired her to meet me at John Mannock's, at Giles-Chalfont. There I spoke to her about it, read it to her, and desired she would write it out, (intending to leave it with her,) but it afterwards went out of mind. It was in the year 1668 that I made this proposal; it is now almost 1672, when I found it among some other writings, and reading it over, found it was a true, though brief account, of many passages from my childhood to the time it was written. I am now willing to have it written over fair, for the use of my children, and some few particular friends who know and feel me in that which hungereth and thirsteth after righteousness, and many times being livingly satisfied in God my life.

MARY PENNINGTON.

I now come to relate a dream that I had at Worminghurst, between twenty and thirty years after the foregoing, mentioned

in page the 25th. I insert it here, because, at the close, I dreamed that I related a part of the foregoing one.

Being at Worminghurst, at my son Penn's, 30th of the 7th Month, 1676, at night, in bed and asleep, I dreamed I was with two other persons in an upper room; (who the persons were I do not perfectly remember;) I looking out of the window, saw the sky very black and dismal, yea, the appearance of it to me, and the rest that beheld it, was very dreadful; but keeping cool and low in our spirits, to see what would follow, at length the sky grew thinner, and began to clear; not by the descending of rain, in the usual way, but by one great vent of water, issuing out of the midst of these thick clouds, which seemed quite driven away, divided into heaps, and a great clearness left in the midst; out of which clearness appeared a very bright head, breast, and arms, the complete upper part of a man, very beautiful, (like pictures I have seen to represent an angel form,) holding in his hand a long,

green bough ; not so green as a laurel, but of a sea, or willow-green colour, resembling a palm. This palm or bough he held over his head, which to us was such a signification of *good*, that both by voice and action we made acclamations of joy ; uttering forth, through fulness of joy and sense, indistinct sounds, expressive of being overcome with the greatness of our sense, which we could not set forth in words : sounds something like, oh ! oh ! ah ! ah ! in an astonished manner ; spreading our hands, and running swiftly about the room, with constant acclamations of admiration and joy ; signifying, by our manner, a being likely to burst with astonishment and joy, and our tongues or voice unable to deliver us of what we were so big with. After a little while there appeared lower in the element, nearer the earth, in an oval, transparent glass, a man and a woman, (not in resemblance, but real persons ;) the man wore a greater majesty and sweetness than I ever saw with mortal : his hair was brown, his eyes black and sparkling, his

complexion ruddy; piercing dominion in his countenance, blendid with affability, great gentleness, and kindness. The woman resembled him in features and complexion; but appeared tender and bashful, yet quick-sighted.

After having beheld these heavenly forms awhile, we, in a sense of their majesty and dominion, did reverence to them, falling on our faces in a solemn, not in a disturbed, confused manner, crying glory! glory! glory! glory! at which the man ascended, but the woman came down to us, and spoke to us with great gravity and sweetness; the words I have forgotten, but the purport of them was, that we should not be formal, nor fall out. Then she disappeared, and we looked one at another, after a melted, serious manner; and I said to them: "This is a vision, to signify to us some great matter and glorious appearance; more glorious than the Quakers at their first coming forth. I added, that I had a distinct vision and sight of such state in a dream, before ever I heard of a

Quaker; but it was in a more simple, plain manner than this. For I then saw Christ like a fresh, sweet, innocent youth, clad in light gray, neat, but plain; and so, likewise, was the bride, the Lamb's wife, in the same manner: but under this plain appearance, there was deep wisdom and discernment; for I saw him own and embrace, such as I could not see any acceptable thing in; such as I thought Christ would not own, being old, poor, and contemptible women. But now," said I, "his countenance and garb are altered: in the former was united to sweetness, majesty; in the latter, to plainness and neatness is joined resplendence." Without any further conversation I awoke.

I shall now proceed to make an addition to the foregoing narrative. After my dear husband and I had received the truth of God's faithful servants, to the light and grace in the heart, we became obedient to the heavenly voice, receiving the truth in the love of it, and took up the cross to the

customs, language, friendships, titles, and honours of this world; and endured, patiently, despisings, reproaches, cruel mockings, and scornings, from relations, acquaintances, and neighbours; those of our own rank, and those below us, nay, even our own servants. To every class we were a by-word: they would wag the head at us, accounting us fools, mad, and bewitched. As such, they stoned, abused, and imprisoned us, at several towns and meetings where we went. This not being enough to prove us, and work for us a far more exceeding weight of glory, it pleased the Lord to try us by the loss of our estate, which was wrongfully withheld from us, by our relations sueing us unrighteously. Our own tenants withheld what the law gave, and put us into the Court of Chancery, because we could not swear. Our relations also taking that advantage, we were put out of our dwelling-house, in an injurious, unrighteous manner. Thus we were stripped of my husband's estate, and a great part of mine.

After this, we were tossed up and down from place to place, to our great weariness and charge. We had no place to abide in, near our former habitation at Chalfont, where our meetings used to be held; yet were we pressed in our spirits to stay amongst the gathered flock, if a place could be found any way convenient, though but ordinarily decent. We sought within the compass of four or five miles, but could find none; yet we had such a sense that was our proper place, that we had not freedom to settle any where else. So we boarded at Waltham Abbey, for the sake of having our children accommodated at a school there, and desired our friends to enquire after, or provide a place for us, at a Friend's house, to winter in, hoping to be provided with a house against the ensuing summer.

All the time we were seeking for a place, we never entertained a thought of buying one to settle ourselves in; not choosing to be cumbered with either house or land by purchase, as we both desired a disentan-

gled state. I, seeing no provision likely to be made for us in this country, near Friends, told my husband, that, if we must leave them, I should choose to go to my own estate in Kent; which proposal he did not approve of, objecting against the badness of the air, and dirtiness of the place.

I was now greatly perplexed about what to do: my husband's objections, together with my own extreme unwillingness to leave those people whom we had been instrumental in gathering to the truth, and who had known our unjust sufferings respecting our estate, and many others of our trials, and had compassionated us: (we had suffered together, and had been comforted together :) I say, these considerations, and to be obliged to go, and not to go to my own estate, was cause of sore exercise to me. How irksome was it to think of going among strangers! The people in our neighbourhood knew of our former affluence, and now pitied us for being so stripped; and did not expect

great things of us, suitable to our rank in the world; but wondered how it was that we could still support a degree of decency in our way of living, and were able to pay every one their own. We contentedly submitted to mean things, and so remained honourable before them.

Whilst I was thus distressed, and we had nearly concluded on going to Waltham Abbey, R. T. came to see us, and much bewailed our going out of the country, and having no place near them to return to. At length he asked why we did not buy some little place near them? I replied, that our circumstances would not admit of it; for we had not one hundred pounds, beside rents becoming due; and, that to do that, we must sell some of my estate. He said he had an uncle, that had a little place that he would sell for about thirty pounds a year, that stood about a mile from the meeting-house, in a healthy situation; that there was a house on it, which might be trimmed up, and made habitable for a little expense. My husband was not there

when mention was made of this place. Soon after T. B. came in: I told him of the proposal made by R. T. He encouraged the thing, saying, he had heard there were some rooms in the house that might serve. That night Thomas Elwood came out of Kent, and told me he had much to do to come back without selling my farm at Westbeer.

I laid all these things together, and said: "I think our best way is to sell Westbeer, and purchase this place which R. T. has mentioned; and, with the overplus of the money, put the house in a condition to receive us." For I now saw no other method for our remaining in the country. Next day I took Anne Bull with me, and went on foot to Woodside, to John Humphrey's house, to view it and its situation. We came in by Hill's Lane, through the orchard. The house appeared in such a ruinous condition, so unlikely to be fitted up, that I did not go into it; and we gave over all thoughts about it, till we were disappointed of a house at Beacon's-

field, which my husband was in treaty about. Upon this we were pressed to go and see the house, which T. E. H. B. and I did. Whilst I went about the house, they viewed the grounds. In less than half an hour I had the whole thing clearly in my mind, what to pull down, and what to add; and thought it might be done with the overplus money of the sale of Westbeer, that being valued at fifty pounds a year, and this at thirty. I was quite reconciled to the thing, and willing to treat about it. The day we went to see it, we walked to Chalfont, and took my son Penn's coach thither, desiring him to make enquiry respecting the title, &c. and let us know at Waltham; which he did, and sent us word that the title was clear, but that it was judged fifty pounds too dear.

After reading this information, my mind was much retired to the Lord, desiring that if this was the place we ought to settle in, he would be pleased to order it for us. Seeing we had now lost all but my estate, and had no other provision for ourselves or

children, and were so tossed about, without having any dwelling-place, I requested my husband to give me leave to engage for it; for my mind was quite easy so to do. I told him he should not be troubled about the building; that should be my care, (he being very averse to building.) At length he, considering that the estate was mine, that he had lost all his own, and had been the innocent cause of bringing great sufferings upon me, he willingly consented that I should use my own mind about it; adding, that it was, and ever should be his delight, to gratify me in every respect. So I sent to desire my friends to conclude for it; saying, I did not mind fifty pounds, if they thought it would answer for us in other respects. The bargain was concluded. I often prayed, with tears, that I might be kept free from entanglements and cumber, and that it might prove such a habitation as would manifest that the Lord was again restoring us, and had regard unto us. I went cheerfully and industriously about the business of making

alterations, entreating the Lord that I might go through it in his fear, keeping my mind from cumber or darkness. Every difficulty seemed to vanish, and I went on to plant, and make provision for the building; but I was put out of my own way by surveyors, who were for raising from the ground a new part. My husband falling in with it, I would not contend about it; though it brought great trouble upon me, for I could not see my way about the business as before; nor could I see the end of it, it being far beyond my own proposal; and I thought I could not compass it, on account of the great charge. I took no pleasure in doing any thing about it: I fell ill, and could not look after it. Great was my exercise: one while fearing the Lord did not approve of our undertaking, and another while that I did wrong in consenting to it. I would often say: "Lord, thou knowest I did not seek great things for myself: I desired not a fine habitation." As I intended doing it, it would have been very ordinary. When I first con-

sented to the addition, the very great expense was not discerned by me. The Lord knew my earnest prayers, close exercise, and honest intent.

After a while I felt freedom to go on, and was freed from care or disquiet. The building was wholly managed by me, with great ease and cheerfulness. Part of the old house undesignedly fell down. I was most remarkably preserved from being hurt thereby, yet the loss was a little trial to me; but after that all things went on well, and whenever I had occasion to pay money, I never wanted it. Having contracted our family greatly; the rents coming in; and having sold some old houses, bark, and several other things, instead of pain, I had now pleasure in laying out my money. Indeed, my mind was so daily to the Lord in this affair, and I was so constantly provided with money, that I often thought, and sometimes said, that if I had lived when building houses for the service of the Lord was accepted and bless-

ed, I could not have had a sweeter, stiller, and pleasanter time. I set all things in order in the morning, before I went to meeting, and so left them till my return; rarely finding them rise up in my mind when going to, coming from, or whilst sitting in meeting: so my mind was mercifully kept in a sweet, savoury frame.

My chief care about my business in hand, was, by my own eye, to prevent any waste; which was done without any disquiet, fretting, or anger. I lay down sweetly, and rested pleasantly, and awoke under a grateful sense of the Lord's goodness to me. The labour of my body kept it healthy, and my mind was easy. In less than four years the building was completed, except the wash-house part. I could have compassed it in much less time, but then I should have been straitened for money: my doing it by degrees, made it steal on undiscerned, in point of expense; the whole of which amounted, in planting, building, &c. to but about one hundred pounds. During this expensive time, we

did not omit being helpful, by giving or lending to such as were in distress.

And now the Lord has seen good to make me a widow, and leave me in a desolate condition, by depriving me of my dear companion; yet, through his mercy, I am quite disentangled, and in a very easy state as to outward things. I have often desired the Lord to make way so for me, as that I might continually wait upon him, without distraction or the cumber of outward things. I most thankfully, and gratefully, and humbly, under a deep sense of the Lord's kind and gracious dealing with me, receive the disposal of my lands from his hands. Through his kindness I have cleared off great part of the mortgage that was upon them, and paid most of my bond debts; and can now very easily manage the land in my hands. And in this 4th month, 1680, I have made my will, and disposed of my estate, which is clear of any considerable debt. I have left a handsome provision for T. P.

M. P. and enough for my younger children, to put them out to trades or decent callings; and also provision for the payment of my legacies and debts. I call my children's a handsome provision, considering it is all out of my own inheritance, having nothing of their father's to provide for them with.

And now I am mourning for the loss of my dear, worthy companion, and exercised with the great sickness and weakness of my children; but my outward situation and habitation is to my heart's content. I have no great family to cumber me, am private, and have leisure to apply my heart unto wisdom, in the numbering of my days to be but few; holding myself in readiness to bid farewell to all transitory things. In reference to my outward affairs, having set my house in order, I am waiting, sensible of the approach of death; having no desire after life, enjoying the satisfaction that I shall leave my children in an orderly way, and having less need of me, than when things were less contracted and

settled. I feel that death is a king of terrors, and know that my strength to triumph over him, must be given me by the Lord, at the very season when the trying time cometh. My sight to-day of things beyond the grave, will be insufficient in that hour, to keep me from the sting of death when he comes. It is the Lord alone will then be able to stand by me, and help me to resist the evil one, who is very busy when the tabernacle is dissolving: his work being at an end "when the earthen vessel is broken." O Lord, what quiet, safety, or ease is there in any state but that wherein we feel thy living power. All desirable things are in this; and nothing but sorrow, amazement, anguish, distress, grief, perplexity, woe, and misery, and what not, out of it. O let me be helped by thy power, and in it walk with thee, in thy pure fear; and then I matter not how low, how unseen I am in this world, nor how little friendship, or any pleasant thing I have in it. I have found thy power to be sufficient for every

good word and work, when stripped of every pleasant picture, or acceptable, or other helpful thing. O Lord, thou knowest what I have yet to go through in this world ; but my hope is in thy mercy, to guide and support. Aided by thee, I need not be doubtful or concerned about what is to come upon me.

Thus far I wrote before I went to Edmonton, which was in the sixth Month, 1680. It appeared as if I was to go thither, on purpose to put all the foregoing things in practice, and to be proved by the Lord according to what I have before written ; and to be exercised by him in all the things that were in my view when I set my house in order, and that I was to return no more. In about a week after my arrival, it pleased the Lord to visit me with a violent burning fever. It was the sorest bodily affliction I had ever experienced since I was born : indeed, it was very tedious and trying to me, insomuch that I made my moan in these doleful words : “ distress ! distress ! ” finding these

words comprehended all my feelings, which were sickness, uneasiness, want of rest, lowness of spirits, &c. besides ill accommodations in the house, it being at a school. I was greatly disturbed, and but a little attendance was to be had.

All these things made it very heavy upon me; far from my own house, where I might have needed nothing. All this was attended with many aggravations. My two youngest children lay sick in the same room, one of them in the same bed with me; my elder children many miles from me, ignorant of my melancholy situation, now most desperate; my physician and others about me believing I could never recover. In all this illness I had scarcely one quarter of an hour wherein I should have been able to do any thing about my outward affairs, if I had then had it to do; but such was the eminent kindness and mercy of the Lord to me, that he put it into my heart to consider that it may be, I might never return home again, as he did into the heart of my dear

husband. So I had nothing to do in this sickness, but to suffer patiently, waiting upon the Lord; and, if it had been his will, to lie down this body without distraction about outward concerns.

These memorable, merciful dealings of the Lord with me, I now recount, the 3d day of the 9th Mo. 1681, in an humble sense of his mercy, being still in bed, unrecovered of the forementioned illness, it being eight months since. And now it is in my heart, in the holy fear of the most High, to declare to you, my dear children, of what great service it was to me in my illness, to have nothing to do but to die, if it had been his holy will: for the Lord was pleased to assure me of his favour, and that I should not go down to the pit with the wicked, but should have a mansion, according to his good pleasure, in his holy habitation. This assurance left me in a quiet state, out of the feelings of the sting of death, not having the least desire to live. Though I did not witness any great measure of triumph or joy, yet I could say:

“ Lord, it is enough : I am quiet and still, and have not a thought about any thing that is to be done in preparation for my going hence. Though thou afflictest, thou makest me content both night and day.”

In about fourteen days my fever was abated, and in about a month I came from Edmonton to London, favoured with some degree of strength. After having been absent about seven weeks, the Lord brought me home again to my own house. That very night I was smitten with a distemper, from which I remain weak and low in body to this day; on which morning, it springs in my mind to express something of the dealings of the Lord with me in my present sickness and exercises.

On the 27th of the 4th Mo. in the morning, as I was waiting upon the Lord with some of my family, I found an inclination to mention the continuation of my illness to this day, which, from the time of my being visited, is near a year; in all which time, such was the goodness of the Lord to me, that as it was said of Job,

“In all this he sinned not, nor charged God foolishly,” so I may say, (through the power of his might,) in all this time I have been a stranger to a murmuring, complaining mind; but this hath been my constant language: “It is well I have no very grievous thing to undergo,” except some severe fits of the stone, which have been full of anguish and misery. And the Lord hath graciously stopped my desires after every pleasant thing, that I have not been at all uneasy at my long confinement, for the most part to my bed; and to this present day to my chamber, where I have very little comfort from sleep, or pleasantness from food, or any thing of that kind. Yet I have not found in my heart to ask of the Lord to be restored to my former health and strength, that I might have the pleasure of natural sleep, and eating my food with acceptation to my palate, or be able to attend to my outward affairs, or go abroad in the air to view the beautiful creation; but all I have desired respecting my house of clay is, that

the Lord would be mercifully pleased to make my future fits of my distemper less severe than the former ones were; in which I have cried earnestly to the Lord for help, or that he would be pleased to direct me to some outward means that would lessen my anguish. Except in these violent fits, I have not asked any thing of the Lord concerning life or health, but have rather felt pleasantness from being debarred from those things which are acceptable to the senses; because thereby I have been drawn nearer to the Lord, and have waited upon him with much less distraction than when in my health. I have many times said, within myself: "Oh! this is sweet and easy. He makes my bed in my sickness, and withholds my eyes from sleeping, to converse with him."

Death hath many times been presented to me, which I have rather embraced than shrunk from; for the most part finding a kind of yielding up in my spirit to die, like as it is said: "He yielded up the ghost." Even before I came to be settled in the

truth, I entertained an awful sense of death, and was in subjection to the fear of it. But now that fear of death, and the state of death is removed; but there remaineth still a deep sense of the passage from time to eternity, how strait, hard, and difficult it is; and even many times to those on whom the second death hath no power, yet subjected to such feelings as were our dear Lord's and Saviour's, when in agony he cried out: "My God! my God! why hast thou forsaken me!"

Another striking instance is that of my certainly blessed husband, whose mind was constantly with the Lord in his last illness; yet, when the last breath was breathing out, his groans were dreadful. I may call them roarings, as it seemed to be, through the disquiet of his soul at that moment. Indeed, this hard passage of his hath so deeply affected me, that I have often since said: "If it be thus with the green tree, how will it be with me, who am to him but as a dry tree."

A
LETTER

FROM

MARY PENNINGTON, TO HER GRANDSON,
SPRINGET PENN.

Written about the Year 1680.

Left to be delivered to him after her decease.

As thou bearest the name of thy worthy grandfather Springet, as he left no son, I have often felt a desire that his name or memory might not be forgotten, but kept up by thee; not in the vain way of the world, who keep up the name of a family for what they call the honour of it: but what inclineth me to make mention of this good man is, a desire that thou mayst preserve the memory of this just one, by setting him, in many things, as a pattern for thee; that, by imitating and following him, as he followed Christ, thou mayst continue his name in the family, not only by being called after it, but more especially by

walking in his footsteps, and partaking of his renown, by being the virtuous offspring of this truly honourable sire. Well, dear child, I shall now proceed to give thee some account about him.

Thy dear mother's father was born of religious parents. His father, (though a lawyer,) I have heard, was religious, and strict in those things wherein administration of that time consisted: zealous against popery; scrupled against putting his money to use; was of a very sober conversation; and in the frequent exercise of what, in that dim daylight, were accounted holy duties; praying often, (though in a form,) reading the scriptures in private and in his family, more especially on that day which they called their Sabbath.

He died of a consumption, leaving thy great grandmother with two sons, and with child of a daughter. She was married to him about three years, and left a widow about two or three and twenty. She was a most excellent woman, having great regard to the well-being of her chil-

dren, both here and hereafter; and because she might the better discharge her duty respecting them, lived a retired life, and refused many good offers for a second marriage. I have heard her say, that she suffered hard things from her husband's two brothers, Sir Thomas Springet and another, (who were left executors,) through their jealousy, that she, being so very young, would marry again. They refused her the education of her children, which put her upon suing for it. She obtained the suit with great charge, after some years doubting about it. She lived a very virtuous life; constant in morning and evening prayer in private, and often with her children; and caused them to repeat what they remembered of sermons and scriptures.

I lived in the house with her, from nine years of age till after I was married to her son. And after he died, she came and lived with me, and died at my house. In all which time I do not remember ever to have seen or heard one immodest, indis-

creet, or evil word or action by or from her. She spent her time very ingeniously, and in acts of bounty; bestowing great part of her fortune on the poor, in physic and surgery. She had about two hundred and forty pounds a year. She kept a brace of geldings, a man, and a maid; and boarded at her only brother's, Sir Edward Partridge's. She kept several poor women employed in summer, simpling for her; and in winter procuring for her such things as she wanted in surgery, physic, and sore eyes. She had excellent judgment in all these, and admirable success; which made her famous, and sought unto out of several counties, by persons of the first rank, as well as those of other classes. She daily employed her servants in making oils, salves, balsams, drawing of spirits, distilling of waters, making syrups and conserves, lozenges and pills.

She was so famous for taking off spots and cataracts from the eyes, that Stephens, the great oculist, sent many to her, when the case was difficult, and likely to

take up more time to perfect the cure, than he could well spare. She cured, to my knowledge, many desperate burns, and cuts, and dangerous sores that came by them, and broken limbs; also, many of the king's evil, after having taken out several bones. One very remarkable cure of a burn I shall mention. A child's head was so burnt, that its skull was like a coal: she brought it to have skin and hair, and invented a thin pan of beaten silver, covered with bladder, to preserve the head in case of a knock or fall. Some people have come some hundreds of miles to her, and have lodged at a neighbouring village, sometimes a quarter of a year, from their families. Perhaps she would have twenty patients of a morning, to administer to. I have heard her say, she spent half her income after this sort; and never received a penny for any thing of that kind, but often returned valuable presents. To her patients that were in good circumstances, she would give a note of what things they should buy, and bring to her,

and then she made up the medicines. Her man spent great part of his time in writing directions, &c.

As to her profession of religion, since the wars in the latter part of her time, she was called a Puritan; but lately an Independent, and kept an Independent preacher in the house, and gave liberty for people to come twice a week to hear him preach. Every seventh day, all her family must leave all their occasions, and assemble to hear this man preach to, and pray for them, by way of preparation for the morrow.

She was a most tender and affectionate mother to thy grandfather, and always showed great kindness to me. Indeed, she was truly honourable in counselling her son not to marry for an estate, and put by many great offers of persons with many thousands; urging him weightily to consider what would make him truly happy in his choice. She proposed to him his marrying me; saying, we knew one another well, having lived together from children, ever since he was twelve years old,

and I nine. She often discoursed with him about it; saying, she knew me well, and preferred me for his wife before any she knew with a great portion, if I had had none; for other reasons beside our equality in rank and years. She lived to see thy mother three or four years old, was exceeding fond of her, and much delighted to see her increasing wisdom.

Now to come to thy dear grandfather. His mother having educated him in the fear of the Lord, according to the knowledge given in that day, and taken great care in placing him at school, and at the university, she sent him to Cambridge, because they were thought more sober there than at Oxford. He was settled in a Puritan college, called Katharine's Hall. The master of the house was a very grave, tender, sober man: so was the tutor, one Ellis, a Puritan, whom she had brought up from his youth, and got him the preferment of a fellow in that college. Thy grandfather came from Cambridge young, and was placed at the Inns of court; but being

religiously inclined, staid not long there, but came into Kent, where his mother was. He absented himself from the public worship, and went to hear one Wilson, who had been suspended for not conforming to the bishops, for about three years. He was an extraordinary man in his day.

When thy grandfather was between twenty and twenty-one, we married without a ring; and, by his desire, many of the usual, dark, formal words were left out of the ceremony. He was so zealous against the common prayer, and all superstitious customs, that he became a proverb and a reproach among his relations and acquaintance. To dishonour him, they reported many false things about him; as that he would say he never asked God forgiveness but for two sins: one was for going to church, and the other for saying the Lord's Prayer. Indeed, he was so very sensible of their blind superstition concerning the house they called the church, that sometimes he would use disdainful words about it, and talk of putting their church-

timber to very common uses, to show his abhorrence of their placing holiness in it. When our child was born, he would not suffer the midwife to use the usual prayers; but prayed himself, and gave the Lord thanks in a very sweet, melted manner, which was cause of great amazement to some present. He would use no form of prayer in the house; but prayed, morning and evening, in our chamber, with me and our servants, which wrought great discontent in the family.

We boarded with his uncle, Sir Edward Partridge. He would not let the parish priest sprinkle the child; but, when he was eight days old, had him carried in arms, five miles, to this Wilson before mentioned. There was great seriousness and solemnity in the doing this thing; for we then believed it to be an ordinance of God. Notes were sent to the professing people round, more than ten miles distant, desiring them to come and seek a blessing from the Lord upon his ordinance. None of the superstitious customs were observed,

as having gossips, or any person to hold the child; but his father, whom the preacher spoke to when he came, to hold, as being the fittest person to take the charge of him. It was a great cross to him, and a new thing, and cause of great amazement, to see such a very young man, in the face of such a great assembly, hold the child in his arms, and receive the charge of his education, the preacher declaring to him his duty towards the child.

It is not strange that our proceedings were cause of great astonishment to the people: we were the first of quality in that country, that objected to the performance of that ceremony in the usual way. In his zeal against dark formality and superstition, he took the Scottish covenant oath against popery and popish innovations, and also the English engagement. When his child was about a month old, he had a commission sent him for colonel of a regiment of foot. When the fight was at Edgehill, he raised, without beat of drum, eight hundred men, most of them profes-

sors and professors' sons. There were near six score volunteers in his own company; himself also going a volunteer, taking no pay.

He was afterwards made a deputy lieutenant for the county of Kent; in which employment he was so diligent and zealous for the cause, that many thought he was mad, because he reprov'd their carnal wisdom in managing their affairs; telling them it was God's cause, and they should trust him in it, and do their utmost, consistent with the covenant they had made, and the engagement they had entered into, which was, to oppose, with their lives, popery and popish innovations. Within a few days after his regiment was raised, there was a rising, in the vale of Kent, of many thousands; to the suppressing of which, he and his new-gathered, undisciplined soldiers, were commanded, from their rendezvous at Maidstone; where, it was said, the vain people of the town designed to do them an injury by gunpowder.

He, having placed his men in the best order their inexperience and the shortness of the time would permit, came to take his leave of me before he encountered the enemy. When he came, he found there was a danger of my being put out of the house, if the enemy should come so far. It was a great surprise to him to find me in such danger. What added greatly to his distress was, his being so straitened in point of time; for he had that morning received orders to march with his regiment, in company with some others, to guard a pass where it was supposed Prince Rupert intended coming over, to join the risers. How to provide for my safety, and return to his regiment at the time appointed, he was at a loss; however, his affection for me, aided by a quick capacity, soon pointed out an effectual method. He sent for a stage-coach from Rochester, (which was about seven miles off Maidstone,) in which parish I was, and in the night carried me and my child, (to whom I gave suck,) and my maid-servant,

to Gravesend, and there hired a barge to take us to London. He took a solemn leave of me, never expecting to see me again in this world, and rode post to his regiment. When I came to London, the whole city was in arms. Nothing to be heard but the noise of drums and trumpets, and the clattering of arms, and crying, "arm! arm!" for the enemy was near the city; and it proved to be the bloody fight between the king's forces and the parliament's, on Hounslow Heath.

Not many days after the risers being dispersed in Kent, he came to London, having behaved himself very approvedly, by endeavouring to get restored the cattle and horses to the people who had been plundered by the risers, for they had taken great numbers; but, by their being dispersed, they were now in possession of the parliament's soldiers. Thy grandfather was advised with about what place they should secure the said cattle in, till the owners came and claimed them. He

pointed to what they called the church. Into it they were accordingly driven, by his orders. Being applied to by the owners, about their cattle, he went with them to said place; but when they came, found the cattle were driven away by a colonel of that county, into an island of his own; accounting them his spoil, for his service.

This event turned to the honour of thy grandfather; who, though he had no less share in the suppression of the risers than the other, made no such claim, but applied himself to the relief of such as had been oppressed by plunder, whilst the other endeavoured to enrich himself.

He afterwards went with his regiment on several expeditions; as to the taking of the Lord Craven's house, in Surry, and where several of his own company of volunteers, men's sons of substance, were of the forlorn hope. He was also at the fight at Newbury, where he was in imminent danger; a bullet hitting him, which came from so great a distance, that its force was

too weak to enter. He lay some nights in the open fields, having neither time nor conveniency for pitching his tent, which he had with him. Sometimes he lay in the Lord Roberts's coach. They had scarcity of salt, and so would not venture to eat flesh; but lived some days on candied green citron, and biscuit.

After being in several other engagements, he went, with his regiment, back into Kent. The last service he was in was at Arundel, in Sussex, where he died, as I may further give thee an account; but I am not willing to let slip taking notice to thee, of his gallant and true English spirit. He opposed all arbitrariness in the discipline of an army; for which purpose he claimed his right, as a colonel, to sit in their councils of war; which was refused, a selfish cabal engrossing the management of secret designs to themselves, which he gave testimony against, saying it was contrary to all military laws. Those of the cabal were one Merrick, and a Scotchman,

whose name was ———. He had his eye so much upon them, and discovered so much of their intending to make a trade by their engagement, or at least a compliance with the king for their own advantage, that he constantly expressed his disapprobation of it; insomuch that he was cautioned, by several of his intimates, to take care that no mischief was done him, if his life was not attempted. He imbibed such feelings from those cabals, and secret, selfish management of affairs, that he almost concluded that the cause was lost, which he had engaged in, and endeavoured to maintain by every effort in his power. He reflected on the expense and inconvenience brought on us, he feared, to no purpose, and therefore resolved to go forth no more; and so returned, with his regiment, into Kent.

But not long after, his own native county, Sussex, was in danger of being spoiled by the cavalier party, who had taken Arundel, and fortified the town and castle. Sir William Waller commanded in

chief against them, to whose assistance the associated counties were sent for; amongst others, thy grandfather's regiment was invited. He, looking upon this engagement as a particular service to his own county, with great freedom and cheerfulness went to Arundel. There they held a long siege before the town. After they had taken it, they besieged the castle: it proved a very difficult, hard task. When it was taken, thy grandfather and Colonel Morley had the management and government of the castle committed to their charge.

But a few weeks after, the disease, which the soldiers that were in the town and castle had, called the *calenture*, seized on him, at his quarters, at one Wade's, near Arundel; whither he sent for me in the depth of winter, (hard frost and great snow,) from London. To go was a great difficulty upon me, being great with child of thy mother; and the waters were out at Newington. Several places on the highways they were obliged to row in boats,

and take with us all the things out of the coach: the horses were led by strings tied to their bridles. In some places both coach and horses swam. All these difficulties were so well known by the people in London, that all, but one, refused to lend me a coach. She was a widow woman, who had had a great deal of our money, and had a great respect for us. She at length was prevailed on to let me have one, though she knew she hazarded both coach and horses. I agreed to give her a great price (twelve pounds) to carry me down. It was a very tedious, trying journey to me: we were benighted, and overturned in the dark, into a hedge-trough. When we came to come out of it, we found we had scarcely room enough, without danger of falling down a very steep precipice on the other side. If the coach had turned on that side, we had certainly been dashed to pieces. Our guide was the messenger from thy grandfather to me, who, riding on a white horse, was the only rule we had to follow.

When late, we coming by a garrison, the colonel required the guard to stop the coach, and give him notice who it was; which he did. Immediately the colonel came down, and kindly invited me to stay till morning; and, to induce me to it, said my husband was likely to mend, and begged me to consider my situation, and not hazard my life. Upon which the coachman would almost have forced me to stay and lodge in the garrison; saying, that his horses would not hold out, and that they would be spoiled. To which I replied, that if that should happen, I was obliged to pay for all of them; and that I was resolved not to go out of the coach, unless obliged to it by some accident, until I came so near my husband, that I could complete the journey on foot. So he, finding me resolved, put on. When we came to Arundel, we met a most dismal sight. The whole town was depopulated: all the windows broken by the great guns: all the shops and lower rooms converted by the soldiers into stables. So we passed through towards his quarters. When we

came within a quarter of a mile of the house, the horses stood still: we knew not the reason of it, but waited whilst our guide went down to the house to get a candle and lantern. He coming back to our assistance, found one of the wheels fast stuck in the root of a tree: it was a considerable time before it was disengaged.

The guide's going to the house, caused it to be reported to my husband that I was come. He told them they were mistaken, for he knew I could not come, I was so near my time; but they affirming that it was so, he desired them to set him up in the bed, "that I may see her," said he, "when she does come." It was about twelve o'clock when I arrived. As soon as I put my foot into the hall, (there being a pair of stairs leading from thence to his chamber,) I heard him say, "Why will you lie to me? If she is come, let me see her, and hear her voice;" which struck me so, that I had not strength of my own to carry me up the stairs; but,

being assisted by two, I got up. When he saw me, he in a manner sprung up, as if he would have come out of the bed, saying, "Let me embrace thee before I die. I go to thy God and my God." I found most of his officers about him, attending on him with great tokens of affection, and sorrow for the condition he was in. The purple spots came out the day before, but now were struck in; and the fever got into his head: upon which they caused him to keep in bed, having not been prevailed on before to keep it, in the day-time, since his illness, (till that day,) which had been five days before the spots appeared. They seeing his great danger, (for many Kentish men, both commanders and others, had died of that distemper, within a week, near his quarters,) constrained him to keep his chamber, from his first seizure; but such was his active spirit and stout heart, that he knew not how to yield to confinement, and engaged to shoot birds out of the window with his cross-bow, which he continued to do till

the fever took his head, and the spots went in. After which, he being so young and strong, and his blood so hot, (being but about twenty-three years of age,) the fever was so violent, that they were obliged to sit round his bed to keep him in it; or else they must have tied him. All this time he used no unguarded expression, though delirious; but spoke seriously about his dying, to the doctor I brought down with me; and ordered him what medicines to give him, saying, "What you do, do quickly: if that does not do, nothing will help me." He spoke very affectionately to me, and wittily to his officers, about keeping their prisoner, making up the breaches, and keeping the watch; alluding to himself about getting out of bed, which he often attempted to do, putting out his legs, arms, &c. His breath was so very hot and scorching, that it made his lips chap. He, perceiving my lips were cool, would hardly permit me to take them off to breathe, but would often cry out, "Oh! don't go from me."

The doctor, my own maid-servants, and his attendants, were greatly troubled at my being so much with him; thinking that thereby I endangered both my own and child's life, by constantly drawing in his infected breath.

The medicine which he ordered being administered, he observed the manner of its operation to be a signification of death, and called out to the doctor in these words: "This will not do: I am a dead man." The doctor had drawn the same conclusion, from the same sign, though he said nothing about it.

He grew still and fell asleep, which they that were about him observing, begged me to consider my condition; and entreated me to go to bed, and leave with him one of my maids, who might bring me an account about him when he awoke. I was at length prevailed on to go to bed. When he awoke, he seemed much refreshed, and sensible; for he took much notice of my maid, saying, "You are my wife's own

maid; (for it was she that waited upon me in my chamber.) Where, where is my wife? how does my boy do?" And many particulars he inquired of her concerning me. At last he said, "Go to my wife, and tell her I am almost ready to embrace her and talk to her; I am so refreshed with my sleep."

She came up and gave me this account: upon which I was willing to go down to him. But she persuaded me not to go, saying, he would go to sleep again if I were not there to hinder him. So I sent her down with a message to him, and lay till late, thinking, from the description she had given me of him, that there was a possibility of his recovery; but when I went down, I perceived a great alteration in him, and sadness upon all faces about him, which exceedingly shocked me, I having let in the flattering hope of his recovery.

He spoke very affectionately to me, and dropped several serious, weighty

expressions. At last he called to me, saying, "Come, my dear, let me kiss thee before I die;" which he did, with such eagerness as if he would have left his breath with me; and after said, "Come, my dear, once more let me kiss thee, and take my leave of thee;" which he did in the same manner as before: then cried out, "Now no more, never no more," which having said, he fell into a great agony.

He had been ill but seven days; his strength, to appearance, no ways impaired; but his spirits heightened, and blood inflamed by the violence of the fever * * * * *

Oh! this was a dreadful sight and sound to me: my very heart-strings seemed ready to break, and let my heart fall from its wonted place; whilst the bed shook under him, as if it would have fallen to pieces.

The doctor, my husband's chaplain, and the chief officers that were about

him, observing the violent condition he was in, consulted together whether any thing could be done for him. Recollecting that he fell into this violent agitation on taking leave of me, they concluded that they must either persuade me, or take me from the bed by force; saying, they believed his great affection for me, and the seeing me there, were the occasion of it. Upon which they came to me, and desired me to go from the bed-side to the fire; saying, my being there occasioned his great agony, and that whilst I staid there he could not die.

The sound of the word *die* had such an effect upon me, that, like an astonished, amazed creature, I stamped with my foot, and cried, "Die! die! must he die? I cannot go from him." Upon which two of them gently lifted me in their arms, from the bed to the fire, which was at a pretty great distance from the bed; and there they held me from going to him again: at which time I wept not,

but stood silent and amazed, frozen with grief. Soon after I was brought from the bed he lay still; and when they thought his sight was gone, that he could not see me, they suffered me to go to the bedside. I looked on him, and saw the most amiable, pleasant countenance I ever beheld; smiling like an infant, when (as the saying is) they see angels. He lay about an hour in this position. Towards sunset he turned quickly about, and called upon a kinsman of his, saying, "Come, Anthony; come quickly." At which very instant he rode into the yard, being come many miles to see him. Soon after this he departed, it being in the twelfth month. As soon as the breath left him, they took me into another chamber, and suffered me no more to see him, lest the fright should prove of bad consequence in my present condition. I now got the relief of tears.

The next morning early he was put into a coffin, and carried away privately, in his own ammunition-waggon, to Ringmore, the parish in which he was born,

and where some of his ancestors lay. By my desire, his body was accompanied only by his own officers and soldiers; not choosing that his funeral should be according to the usual formalities and manner of one of his rank in the army, which was expected and intended by the regiment; and, in order thereto, his attendant officers had sent notice to the others and the soldiers, to hold themselves in readiness against the time.

When I returned to London, and his will was opened, it was found his circumstances were such, that such an unnecessary expence, (which would have been several hundreds,) would have been very imprudent; for he died above two thousand pounds in debt, most of it contracted to maintain the war. Three hundred pounds went to the Irish business; five to the Guildhall; a large sum for the purchase of all waggons, tents, furniture, and other accommodations for him in several engagements; besides going out a volunteer, and keeping a table, at Arundel, for

all those of their own company that were volunteers. He had expended such large sums in these concerns, that, with the rest, my portion was spent, (which was sixteen hundred pounds.) His Michaelmas rents were paid him in at Arundel; yet, when he died, he had but twelve pounds in his trunk; and many large sums were due at his head-quarters at Arundel, and several other places on their march thither, and where the soldiers had lain: such as smiths' bills, provision-bills for the horses that attended his person and carriages; wages to his grooms, waggoners, and such like, that attended him in the army, having pay for none of them. He had taken up a mortgage on his farm called Chundler's on the Downs, of about three hundred pounds. He also mortgaged another part of his land to one Banks of Maidstone, treasurer to the Kentish regiment, for two hundred pounds, (taken up but a few days before he marched to Arundel,) for his present use, his Michaelmas rents not then being paid. He had also entered into an

engagement with Captain Courtrop, (who had a lease, of twenty-one years, of his woods at the Frith,) to pay him, at the expiration of his lease, five hundred and sixty odd pounds, for standards to be left in the woods; which, upon the non-payment of the money, he was to have power to cut down. This became payable within a year after his death; and those that understood things of this kind, thought that there was a necessity for its being paid. All that I had then in the world to pay with, was about two hundred pounds, with which I paid Captain Courtrop in part, to prevent him from destroying the trees.

And now, my dear child, having related what I can now remember of his parents, education, marriage, going into the wars, his transactions and death there, though not in battle, (yet of the disease in the castle of Arundel after it was taken,) I will give thee some hints respecting the many excellent qualities that he was eminently exemplary for; as, zeal, generosity, compassion, charitableness, justice, affabi-

lity, ingenuity, activity and industry, and courage without harshness or cruelty.

To mention first his zeal for the Lord and his cause; (for that it truly was which he engaged in in his day.) He began very early to see the superstitions, follies, and fruitless devotion of the times, respecting both the ministry and whole form of worship in the church of England. He abhorred their manner of making bishops, and ordaining other ministers and ecclesiastical officers (so called,) the common prayer-book, their surplices, and the administration of their sacraments called baptism and the Lord's supper. His distant view of things proceeded from a glimpse of the dawning of that day, wherein prayer was to be put up with the spirit and with the understanding: he saw there was a spirit of prayer and supplication, in which all that had it would find acceptance with God; nay, that the very sighs and groans which went forth from that spirit, would make intercession with the Father. He also, in that little

measure of light, according to the dispensation of that day, saw that the priests were not to preach for hire, but were to be sent of the Lord and reach the conscience. These things being made manifest to him, he declined the established, false, dead forms, and joined in heart to such as feared the Lord, and therefore, in that dark day, went by the nick-name of Puritans. He delighted to be united with these people, in their "chaste conversation coupled with fear," and be exercised with them in the worship of God. In all company he stood boldly against many points of doctrine preached by the church of England; and, that he might have arguments to overturn them in their own devices, and to manifest to the tender the truth of his own arguments, he diligently studied the Scriptures, and kept a commonplace book in his pocket, wherein he entered such scriptures as proved what right worship was, and reproved their dark, formal way of worship. In the zeal of the

Lord, he engaged in the Scotch Protestation, against all popery and popish innovations.

As is before said, he received a colonel of foot's commission, under the earl of Essex, about the time of Edghill fight, and was afterwards made a deputy lieutenant for the county of Kent. In every employment he expressed great zeal against superstition; encouraging and requiring his soldiers to break down all idolatrous statues and pictures, and crosses; going into steeple-houses, and taking away the priest's surplices, and distributing them to poor women. When he was upon the service of searching popish houses, whatever crucifixes, beads, and such like trumpery he found, if they were ever so rich, he destroyed them, without ever reserving one of them for its beauty or costly workmanship; nor ever saved any other thing for his own use.

I find freedom to mention one particular passage, in his pursuit of destroying popish pictures and relics. A member of the House, an active man in the parliament's

cause, a deputy lieutenant for the county, (whose wife was a very zealous Puritan,) was my husband's intimate companion, and very assistant to him in searching popish houses, and destroying their vain trumpery. Thy grandfather came one day to their house, to visit them; and passing through the hall, he espied several large, fine, superstitious pictures; as of the crucifixion of Christ, of his resurrection, &c. They were thought very ornamental to the hall, though removed thither out of the parlour, by way of manifesting their neglect of them. But my dear husband thought it a very inconsistent, unequal thing, to destroy those things in popish houses, and leave them in the houses of their opposers. He, therefore, with his sword, cut them all out of the frames, and putting them thereon, carried them into the parlour; and the woman of the house being there, he said, "What a shame it is that thy husband should be such a persecutor of the Papists, and yet spare such things as these in his own house! But,

(said he,) I have acted impartial judgment, by destroying them here."

His zeal was blended with judgment and mercy. He converted none of their estates to his own use; nay, refused to buy any of the goods that were plundered from them; nor ever made use of one pound's worth, I dare aver, of any thing belonging to them. He had very great offers from those in power, of houses and goods belonging to those called Delinquents. These offers were made him, in consideration that his diligent attendance on the parliament's affairs, caused his family to be much in London. All which he refused; rather choosing to give twenty shillings a week for lodgings, than to touch with any of those things. One remarkable instance of his steady adherence to his principles was, his refusal of Leeds Castle in Kent, after it was taken by the parliament, and made a garrison of, and he intended to be made chief commander of it. He was greatly pressed to have his family live in it, and make use of the goods. He also refused

another well-furnished house, at Hollingborn, within a few miles of said castle, giving them an answer to this purpose: "I dare not make use of any man's estate or goods, or dwell in any man's sequestered house, much less this that was my uncle's," (Sir Thomas Culpeper's.) He was so merciful in administering justice, that I never heard of any man that could charge him with being unmerciful to any of the persons he was concerned with, in the cause he was engaged in. The whole of his mind, temper, and course of life, was in the exercise of compassion and charity; of which truth there have been many instances given me, by persons who observed his ways where he was engaged and quartered; besides what I myself have seen, having had converse with him from twelve years old to his dying day. Of his charity I shall mention one instance, which I had from the mayor of Maidstone in Kent. After my husband's decease, he brought me a bill of three pounds, with my husband's hand to it, telling me that, as

they were walking the street together, they met a poor man, making most piteous moan, whom the bailiffs were taking to prison; whereat, thy grandfather stopped the bailiffs, and inquired what he was going to prison for. They answered, for debt. At which he said, "You shall not carry him. Mr. Mayor, please to lay down the money, and I will see you discharged."

He was grateful in his returns of kindness, generous in assistance, and frequent in almsdeeds, especially at the time the Irish Protestants came over, upon the massacre there; also to the plundered ministers, and maimed soldiers that were wounded in the wars. He rarely gave less than a twenty-shilling piece at a time, at private fasts, where their sufferings were presented before him, constantly once a week, and sometimes twice.

I shall here mention a very remarkable instance of his charity to the Irish. We were at a fast in Milk-street, London, where one Thomas Case, a Puritan

preacher, set forth, in a very moving manner, the great distress the Irish Protestants were in, and the need they stood in of assistance, to get over to England. He related the affair so affectingly, that it pierced my husband greatly; and as he was writing the sermon after him, he felt an engagement on his mind to give twenty pounds. Afterwards he considered, that this was determined on when he was warmed with a sense of their misery, and that, perhaps, as he grew cooler, he might be drawn from the engagement of his mind; therefore, to prevent the non-performance of it, he took his book, and wrote in it a solemn promise, (setting his name to it,) before the Lord, to fulfil it when he came home; adding these words: "If I do not, my hand-writing shall be a witness against me, when all is over." Two men of quality, who were appointed, stood at the door with basins, to receive the collections for the Irish Protestants; and some other officers, those for the maimed soldiers. As my husband passed

out, he put five pieces of gold into the Irish, and one piece into the other basin. So we went away, and he said nothing to me of his future intention; but when we came to our lodgings, he refused to sup, but went up stairs to writing. After some time he called to me, and desired me to fetch him fifteen pounds in a bag. When I brought it, and he had taken it, he spoke to me to this purpose: "Now I have made sure of the thing, I will acquaint thee with what I intend to do with it." So he told me the whole affair, and read to me the engagement in his book, and the letter he had written to said Thomas Case, giving him an account of how it was with him; but did not put any name to it, declaring he had given it to the Lord, and desired to be unknown, and untaken notice of. His foot-boy was sent off with this letter, and money sealed up, with orders to turn his coat wrong-side out, to deliver what was sent into the hands of Thomas Case, and not to stay to be asked any questions.

These precautions were taken to prevent his knowing from whom the gift came. Next day, those that received the collections came to Thomas Case's house, telling him how very bountiful one young gentleman had been, in putting in five pieces. On which he told them, that late last night he received fifteen pounds from the same person, letting him know, by letter, that he had determined on giving twenty pounds; but last night he had no more gold about him that he could spare. The next first day, or soon after, Thomas Case provoked the people to enlarge their bounty, by this young gentleman's example; relating the whole affair to the congregation, but chiefly took notice of his endeavours to conceal himself.

His manner and deportment were courteous and affable towards all. He was most ingenious from a very lad, carving and forming things with his knife, for tools: so industriously active, that he was scarcely ever idle. But when he could not employ himself abroad, in shooting at a

mark with guns, pistols, cross-bows, or long-bows; or managing his horses, (all which he brought up and managed himself; teaching them courage and boldness, in charging, against the day of battle,) then he would fence within doors, and make cross-bow strings. He would use the bow with such accuracy as if it had been his trade; casting bullets of all sorts; feathering of arrows for his carabines; pulling his watch to pieces, and mending any defect in it; or taking the house-clock to pieces to clean; or training himself and servants to the postures of war, by books he had for that purpose. He was also a great artist in shooting and fishing, and making lines; ordering baits for the purpose. He was a great lover of coursing, and managed the dogs himself.

I have mentioned these things, to show thee his ingenuity: for the vanity of them, his mind was weaned from, when he became engaged about religion. He was most affectionately tender to me and the child, beyond what I had ever observed

by any other, or could expect from him, his youth, gallantry, and active mind considered; which created him so much other business, as one would expect would scarcely admit of his thinking so much about us; but, on the contrary, I do not remember that ever he let an opportunity slip, when absent, of acquainting me with his situation, either by letter or verbal message. He hath often wrote letters to me at the places where he baited, on purpose to send by travellers that he might meet on the road. When he was engaged at the fight at Newbury, after the battle was over, he gave the messenger that was sent to the parliament to acquaint them with the issue of it, a twenty-shilling piece, only just to knock at the door of my lodgings, in Blackfriars, and leave word that he saw him well after the battle was over: he had time to send no more. This message was left me between three and four in the morning; at the hearing which joyful news, the oppression seemed to roll off my

spirits and stomach, like the removal of a great stone, and the measles came almost immediately out.

To repeat and sum up, in few words, his many excellencies; which were, sweetness of disposition, compassion, affability, and courtesy; courage, without harshness or cruelty; undaunted in a good cause; generous, liberal, and bountiful. He delighted much in entertaining those that were engaged in the same cause with him; not in excess, but with great freedom, cheerfulness, and heartiness. His entertainments were always seasoned with savoury and edifying discourse; in which he would encourage others, and rejoice in their being encouraged, (seeing that the Lord went out with their hosts and returned with them,) to make mention of his gracious dealings with them.

Thy loving, affectionate,

Grandmother,

MARY PENNINGTON.

SKETCHES OF PIETY,

IN THE

LIFE AND RELIGIOUS EXPERIENCES

OF

JANE PEARSON;

EXTRACTED FROM HER OWN MEMORANDUMS,

SECOND EDITION.

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INTRODUCTION.



WHEN those we loved and looked up to in life are taken from us, whatever belonged to them becomes enhanced in its value. When their Christian example is withdrawn, to the circumstances of their conscientious lives, we often thoughtfully return:—when we can no longer listen to their cheering conversation, to their affectionate sayings we tenderly recur; and when we hear no more their religious exhortations, to the written records of their devout minds we are glad to have recourse, as precious monuments of departed piety.

These observations, which will no doubt accord with many minds, will apply with propriety to JANE PEARSON, the subject of this short memoir. In her last letter to the writer, she expressed a desire that he might look over her Papers when she was gone, and dispose of them as he thought best. The use he is now about to make of them, if he is not mistaken, the Reader will approve. These memo-

randums of her pious mind, were all in her own hand-writing, and appear to have been penned under lively impressions. Among her Papers were also found several copies of verses; and as it will probably be acceptable to the Reader, a specimen or two will be given in the memoir.

Of her religious experience, an opinion may be formed from her writings; and of her religious services, from the testimony of Pardshaw Monthly Meeting, which is introduced at the close of her own memoirs; yet some Readers may be inclined to know more of her general character, and how she appeared daily amongst us.

As a reverence for the Divine Being was the leading feature of her mind, so the solemnity of religion was never lowered in her conversation. To some she might appear reserved; for as she has told me, when in her walks she met with acquaintances, she could not, like many, stop and hold a discourse with them which meant nothing. From these and other circumstances, her deportment might sometimes appear distant and restrained; but in the circles of her friends, there were few that unbended more freely.

On such occasions, her sentiments, and even the tone of her voice, had as much the hearty expression of sincere good-will, as any one I ever met with: whilst her innocent cheerfulness with youth, and her entering most kindly with them, into their little concerns, endeared her to this class, both like a mother and a chosen companion. She was, however, qualified for a companion in the foremost ranks of virtuous society; yet to those in the humblest sphere, she spoke with attention and kindness: indeed I have rarely met with one in whose deportment were united such dignity and sweetness.

She seemed to retire from a thoughtless world, to live in sweet seclusion with her Maker; yet those who were set forward on their heaven-ward journey, she hailed as fellow-travellers towards Zion: to her sisters in religious fellowship, who went forth in humility and simplicity, to advocate the cause of righteousness amongst men, she held out the language of endearing encouragement.

Of her own ministry it might be said, that it was plain, powerful, baptizing, and new. When I say *new*, I hope none will suppose I mean that she had

any new doctrine to preach ; for the ministers of Christ have no new principles to set forth. I mean by new, that her ministry was in the fresh openings of life. I do not covet abundance in our meetings ; a few wholesome crumbs, a little fresh water from the pure spring, would satisfy me ; yet I do not wish to avoid the piercing of that Divine Power, which would divide between those things that please the Almighty, and those which please him not ; since such a division must take place, or Heaven will not be our portion. But to return to my friend.

Her disposition was modest and retired ; yet the Reader will find in the following pages, that, for his instruction and encouragement, she has, in the sincerity of her heart, spread before him some of her mental trials. The conscientious mind, longing to be united to Divine purity, has sometimes sore conflicts with the evil principle within ; but when through the power of the good principle, the grace of God, evil is overcome, the conflict is succeeded by unspeakable joy. This, I trust, Christian statement, it will appear, was verified in the experience of our beloved friend.

That a truly religious mind is assailed with trials, we see from her own open and undisguised account. These trials arise from various circumstances; perhaps, at times, to prove the foundation of our faith; at other times, from a fear of not obtaining what is of all things most desirable, acceptance with the Almighty. But it may be, that the greatest of all are the trials which are needful, when a vigorous understanding and warm affections, are to be turned from their natural tendencies into pure obedience to the Almighty; to become fit instruments for proclaiming his Divine will. This is like death; like the breaking up of nature, that the soul may become free, and prepared for entering the holiness of Heaven. This, at the time, is awful, and hard to be endured; but it is followed by joy, peace, and unspeakable satisfaction; for surely, above all else to be experienced here, is the enjoyment of Divine favour on a pure mind.

The Reader will find something of all this set forth in the following pages; and may read therein a profitable lesson in spiritual religion; though, with myself, he may not have attained to the assurance of

acceptance, like her whose work is done ; yet let us not forego our confidence ; but, in humility, endeavour to continue steadfast in the faith. This will be like an anchor to our minds ; so that when others are tossed with the troubles of this world, we may be favoured to hold our lot in peace.

It appears from the testimony of those who knew JANE PEARSON, during the greater part of her life, that a solicitude for the glory of God, joined to a care for her immortal part, and the future well-being of her fellow creatures, was, with her, paramount to all other considerations. This is true piety. To these ends she laboured in public and in private ; and dared not to shrink from her testimony for God and his righteous law, by suppressing what came before her. Though of a tender and affectionate disposition, she did not withhold the just denunciations of truth against iniquity. She did indeed pity the individual, but she sounded the alarm in the ear of the transgressor ; yet to those who were awakened to a sense of their sins, she joyfully announced the terms of reconciliation.

Early in life she married John Pearson, of Gray-southern, by whom she had three sons and four daughters; whom she watched over with the tenderness of a mother; anxious that they should walk in the paths of innocence and virtue, and in the holy religion of our dear Redeemer. Two of her children died before her husband, and the others followed him to the silent grave, while she remained to mourn with many tears. Deprived of the attention and support of her husband and of all her children, it might have been supposed she would sit sorrowful and alone under her afflictions; but her age was cheered by two affectionate grand-daughters; and, with a mind reconciled to the dispensations of Providence, her disposition was not soured by trials, but even at the latest period of her age, which exceeded eighty years, in the company of intimate friends, her conversation and manners partook of the pleasantness and cheerfulness of her prime. Her letters too were occasionally lively; but more frequently fraught with deep instruction.

The Compiler was but a youth when he first saw his excellent friend; which was in a meeting at a

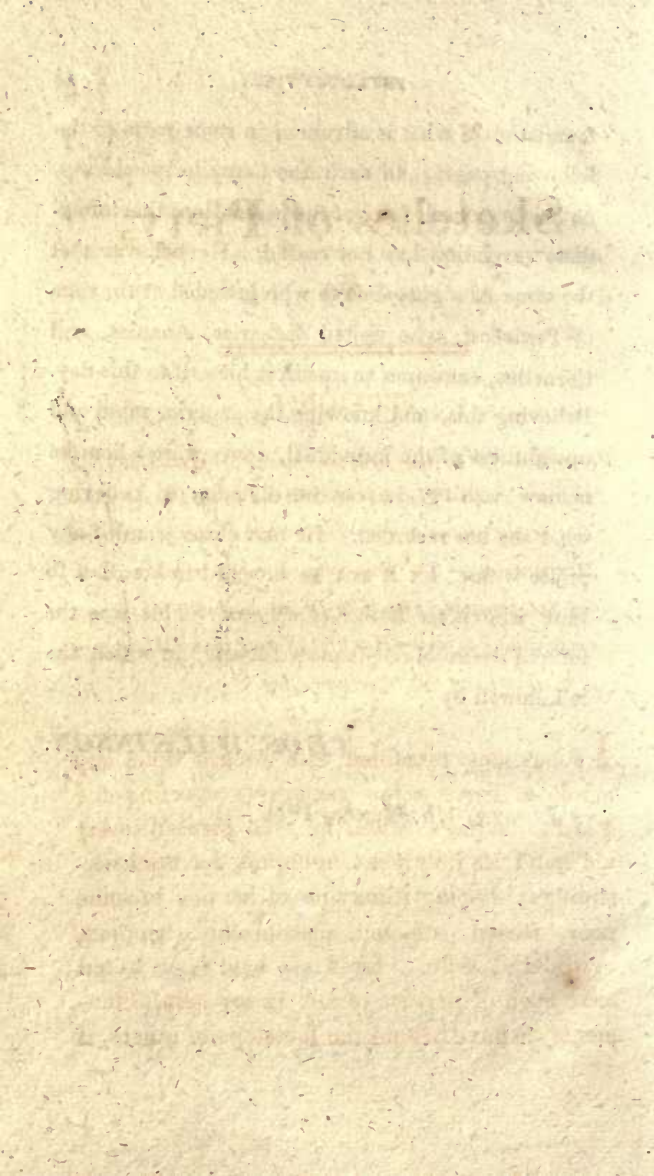
northern yearly meeting, when her ministry impressed his youthful mind. Several years elapsed before he ever spoke to her; and he little thought that a faithful friendship would spring up between them. She had then an uncommonly fine person; but it may be said, that her mind was superior, being concerned for the glory of her Maker, and intent on fulfilling his Divine will. Her labours are now closed, and we may believe she is receiving her reward, in that state of purity and peace, after which her soul longed while on earth.

It is a serious consideration with the Compiler, who is often doubtful whether he has passed "the strait gate which leads to life," to trace the steps of our pious friend, into the valley of humiliation and discouragement, or to pursue her way in the ascent to the heavenly Jerusalem, and set forth the Divine prospects she beheld there. Diffident of his own judgment, how far these things are within his province, he forbears to enlarge, leaving her own remarks to speak for themselves; but on another point he is inclined to express his opinion more freely.—There may be some minds disposed to doubt the

foundation of what is advanced in some parts of the following pages; to such the Compiler would say, he has long been fully of the persuasion, that immediate revelation has not ceased. He believes that the same Almighty Power who presided at the time of Pentecost, who visited Zacharias, Ananias, and Cornelius, continues to manifest himself to this day. Believing this, and knowing the superior mind and uprightness of the individual, concerning whom he is now writing, he has no difficulty in believing what she has recorded. He now closes; and if any praise is due, let it not be ascribed to her, but to Him who is *the Author of all good*: This was the fervent desire of our departed friend, in which she is followed by.

THOS. WILKINSON.

YANWATH, 7th Month, 1816.



Sketches of Piety, &c.

SECTION I.

Her reasons for writing some memoirs of herself—Her birth and parentage—The state of her mind in very early life—Her resolution not to open her mouth in the Ministry—Her marriage—The deep inward conflicts she endured for not resigning herself to Divine disposal, till she was made willing to obey—Her first offering in the Ministry—Her remarks on this important office.

IT has long remained with weight upon my mind, to leave a few remarks respecting the Lord's dealings, when he was pleased to lay his hand in judgment upon me, for my backslidings; hoping it may be of service to some poor, tossed, afflicted, disconsolate, tempted, bewildered mind; for I do believe it would have been of service to me, in my painful moments, to have beheld the footsteps of others, if

I had had stability to read, or quietness of mind to be instructed; which for a time I had not, being feeble and sore broken, bemoaning myself by reason of the disquietude of my heart.

I was born at Newtown, near Carlisle, of sober, religious parents. My father dying when I was young, I had more experience of my mother's religious care in our tuition. She was left with four of us to bring up; and her zeal and care for her offspring abated not; so that I have a good account to give of her pious solicitude and concern for us. She, on that account, hired a schoolmaster into the house, to teach her children; to prevent our being corrupted, or learning the improper customs of the people amongst whom we dwelt; so that we were kept, more than many others of our age, from associating with those of other persuasions.

Now it pleased the Lord by his good Spirit, to work in my heart, in my young years; which brought a godly sorrow over me, and a fear lest I should be taken away in my childish follies. When the bell used to toll for those of other persuasions, oh! the awe and inward fear attendant on these occasions! I would say in

my heart : These are now called off the stage of this world, and fixed as for ever it must be." Yea, my solicitude did at times so far prevail, that I was desirous of knowing the age of the deceased, and whether they were of ages similar to myself; and if they were, it undoubtedly added to my fears, which, at that time, were piercing. But if they were further advanced, I endeavoured to appease these fears by considering myself young, and that I might escape such a removal in youth; for oh! I was afraid to die; and that awful "*for ever and ever,*" brought sadness over me.

I loved to read the scriptures, especially the new testament; and when I read the passage, where our blessed Lord is described as having suffered so much, from the high professors, who despitefully treated him and crucified him, it afflicted me deeply; and I believed I should not have done this : so my heart became melted and tendered under a sense of it.

About this time it pleased the Lord to send Mary Kirby, of Norfolk; and she being alone, requested me to accompany her. My mother gave me up, and it was a time of reaping some

advantage; for when I returned home, I felt my heart, in a good measure, cleansed and emptied of the old inhabitants; my stiff will being measurably subdued; and loving retirement, I was drawn from my old companions.

I then witnessed a state of deep poverty of spirit, which caused me thus to address the Almighty: "Lord! what wouldst thou have me to do?" For at that time I did not know there was anything that displeased Him; but his word in me was; "I must not only cease to do evil, but I must learn to do well." Thus I experienced, when the unclean spirit is gone out, we walk through dry places, seeking rest but finding none. Oh! that this time of drought and emptiness was but patiently abode in! but when all the old inhabitants are cast out, the creaturely part is apt to catch at something, to make up the loss it has sustained: for how hard is it to live without life, in the creatures or externals! The senses are continually seeking for something to heal this deadly wound; and to replace somewhat in an emptied mind; for it is hard thus to die to self. Therefore many are apt to connect themselves again with those worse than themselves; and their last state is worst than the first.

I now feel such heavenly serenity in my endeavours to bring together these few remarks, which have long lain among my papers, that I have no doubt it is right for me to leave them to posterity ; having a living hope in my heart, that these faithful sayings will, under Providence, tend more to reach and reduce the uncircumcised philistine nature, in the perusal, than I, though mercifully aided, ever did in my life-time. The infirmities attending my family in my younger years, kept me much at home ; and now my own weakness and infirmities are great and many. Nevertheless my love is true to the great and good cause, and I should be willing to go the world over to edify the body ; and promote the reformation of mankind, and the redemption of their souls, through Jesus Christ.

I now return to this deep sense of privation and emptiness. I was sitting in our women's meeting for discipline, at Carlisle, when it appeared clear to me, that if I continued thus inward with God, I should soon have to speak to others. This intimation that I was to be drawn to do well, was so far from humbling me, that I did not even desire to be excused, or pray

the Divine Master to have patience with me; but I resolutely said: "I never will do so." I started aside like a broken bow, and I believe went into greater alienation from the life, than I had ever done before; and *just* it would have been, if Infinite Wisdom had cut me off in my disobedience. I was guilty of many wrong things, which brought heavy judgment on me; and living with an aunt at Carlisle, was much exposed; she keeping a shop, and I being from under the strict eye of my mother.

I was now about the 17th or 18th year of my age. Through every dispensation, I had a great love for good friends; and they often manifested love for me; owning the valuable part in me, and overlooking that which was rebukable, I doubt not, in the faith that the Lord would carry on his own work; and their open carriage towards me, was so far from begetting disesteem in me, or inducing me to account them undiscerning, that it wrought upon the better part; for indeed I could have washed the saints' feet. Ministering friends lodged at my mother's, and I sometimes got the blessing, which is fresh with me to this day.

At the age of between one and two and twenty, I was married to *John Pearson*, a sober, religious young man. About a year after my marriage, my false rest was broken; though I was rightly married, and, I trust, in best wisdom. United to a choice husband, I swimmèd as in an ocean of pleasure; but I witnessed, instead of peace on earth, a heart-piercing sword: My undone condition was present with me day and night, when awake. Indeed I slept but little; sleep departed from my eyes, and slumber from my eye-lids; so that when night came, I wished for morning. And though preserved from gross evils, so heavy was the Lord's hand in judgment against the sinful, impure part in me, that there was sufficient work for his heart-piercing sword, which divides betwixt the precious and the vile, that which serves him, and that which serveth him not.

My case now, in my own view, was exceedingly deplorable; so that I neither eat nor slept much, which occasioned a visible decline in my health. Indeed I was just a wonder to behold; the people wondering what had befallen me.—The enemy followed me closely with most grievous besetments; things that my very soul

loathed, would he charge upon me to be my own: and I, not having strength to resist, with a "Get thee behind me, Satan;" or, on the other hand, experience to distinguish what proceeded from the enemy and his grievous insinuations, and what arose from the weakness of nature; every thing appeared out of order, and a confused mass it was. I did believe none ever was in such a state before; nor have I ever read of any of our friends that I thought had gone through such various trying dispensations; what if I say for two sabbaths of years, in which I feared I should never get to the better side.

I ate my bread weeping, and mingled my drink with my tears; I was as amongst fiery serpents, and as in the jaws of a devouring adversary, who was exulting, and darting into my mind, that the next temptation would sweep me away: and things were hurried into my mind, one after another, as swift as thought, and as dark as the darkest night. Oh! that my troubles were written with an iron pen, and lead in the rock for ever! For surely a hundredth part is far beyond my power of description. And had not mercy been extended to me in this try-

ing season, truly I had fallen ; for the dispensation was so severe, that I could not tell how to live under it ; so that I wished the Almighty would, by an act of his power, snatch me from mortals, though it might be by an accidental death ; for I still believed that if he did take me, it would be in mercy. So earnest was I after holiness and virtue, that I often besought Him, that he would never suffer me to sin against him ; that I might not be eternally ranked with unclean and abominable spirits ; which my very soul loathed.

I now abhorred myself as in dust and ashes ; because the enemy was thus permitted to assault me. But through all, my intellects were preserved clear, and my reason sound.

About this time I was much drawn inward in prayer ; for truly my tempted, bewildered state called for it ; and for a time, I believe I prayed without ceasing : and yet, the Lord knew what I needed, to fit me for his work and service. And now, for my further refinement, the Almighty permitted the enemy to come still nearer ; although I might say with one formerly : “ Why doth he yet find fault, for who

hath resisted his will?" And this was one of the closest trials I ever met with; so that one evening when the enemy accused me of evil, and I turned in prayer to the Judge of all the earth, making my appeal that He knew I was not wicked, beseeching that he would rebuke the devourer for my sake, and set me at liberty to serve him: it was darted as quick as lightning: "There is no God!" Oh! then how did I mourn! Believing there was none who had the least remains of good, that was ever tried in this manner. I thought I was now sinning against the Holy Ghost, and that I was the most wretched creature upon earth; the enemy followed hard with his bitter whispering: "To what dost thou pray? There is no God."

I never opened my case, under this dispensation, to any one; for I believed whoever I opened my mind to, would believe I had been guilty of some gross thing, and therefore was a castaway; and I thought if I met with discouragement, I should not be able to bear the Lord's hand in judgment; because I had sinned against him. At length I witnessed the truth of that declaration: "When thy judgments are in the earth, the inhabitants of the world will

learn righteousness ;” for truly I did experience inward purity of heart and cleanness of hands ; and in the Lord’s own time he gave access to his throne ; and the spirit of prayer and supplication was poured out upon me, with a “ Verily there is a God that judgeth in the earth :” I then felt a holy sense of this truth : “ The Lord liveth ;” and “ because he lives, I live also.”

This dispensation, when it had prepared the way of the Lord, and made his paths straight, passed away, and I had now to say ; the Lord liveth, and I speak not falsely, because I know what that precious knowledge of God has cost me. I note these things for the help of any that may have been tried as I have been ; for if I had met with any such account, it would have relieved me. There might be some testimonies of friends in the accounts of their lives, somewhat similar ; but I had not read them, or they had gone from me. Nor could I believe that any who were under the Divine notice, or the turning of the holy hand, were suffered to abide so long a time under such dark bewildering suggestions.

May all who are thus proved, believe that way will be made for their escape ! Do not de-

spond nor cast away your confidence ! I feel united to the suffering seed, wherever they are, or of whatever society they may be : I mourn with those that mourn, compassionating their distress. My commiseration and tender feeling is towards these ; and I can address them, not from any degree of experience to boast of ; but from the depth of humility, can say : “ *Trust in God.* He can set his seed at liberty, and will do it.”

I now began to have great scruples respecting my wearing apparel, as also that of my children, the furniture of our house, &c., &c. I coveted to have all things enough in the simplicity. I thought of John’s rayment of camel’s hair, a leathern girdle about his loins, and his meat locusts and wild honey. There was no delicacy here, either in eating or apparel. And now, whatever the strong will in me seemed to loath, or have an aversion to, into that very thing, in the cross, was I led ; though it seemed, an indignity to my very frame and disposition, which was not thoroughly redeemed from nicety, and a desire to be somewhat in the eyes of the world. Thus I was led till I had no will ; and was simple enough, through being mortified

every moment; for I had always some scruple upon my mind whether things were right or not, till I was rendered flexible and docile, ready to take any impression the Lord would stamp upon me; and I pray it may be that of holiness, during my stay in mutability; and afterwards may I join the triumphant church, praising the Lord God and the Lamb for ever and ever.

About this time, I began to have some light and life about me. I could not have believed that I should have been so clear of the bitter whisperings and insinuations of the crooked, piercing serpent; it being natural to conclude, when things are so out of order, and the adversary has effected such an inroad into the mind, making a prey of it, that things will be hard to set to rights; but it is the Lord's work, and he shall have the praise; for all is due to Him, and nothing is due to the creature.

I measurably witnessed an overcoming, and a little getting of the victory; the head of the serpent being bruised, and the accuser cast down, and his accusations silenced, being acquitted of his false high charges against me; and, in lieu thereof, I obtained a precious feel-

ing of justification : all old things being done away by that baptism which saves, all things became new, and all things of God. I now began again to have some view, that I must tell to others, what the Lord had done for my soul ; how he had plucked me out of the horrible pit, out of the mire and clay ; letting me feel the sure foundation, and see that I was to keep upon it, and proclaim the new song that He would put into my mouth.

This was a day of close trial ; for I was brought to the test, whether I would keep my covenant that I had made with the Lord, in the days of my deep distress ; which was, that if he would but set me clear of the enemy, command what he pleased, I would obey, let it be what it would. Frequently in assembling with the Lord's people, (and ah ! it was a favour to me that I was amongst a living people !) our meetings were often favoured with lively testimonies. On such occasions, scripture sentences would impress my mind with some degree of life and power ; and according to my infant state and inexperience, I felt some concern of mind to declare it to the audience, though the evidence was not so full and clear, as my diffident mind

requested, and really needed ; for I was desirous that I might be preserved from saying : “ the Lord saith ; albeit, he had not spoken.”

Now this caused a strong conflict, a trying of the fleece wet and dry ; my natural timidity, closely adhering to a corresponding care not to cast untimely fruit, which soon comes to decay. This made me very wary and cautious, as I believed many had taken the preparation for this office to be the commission, and so had been dwarfs. On the other hand, the covenant that I had made with the Lord, in the days of my sore bondage and deep captivity, and my now not answering his requirings, made this a time of deep wading for me. In meetings, matter would arise and spread in my mind towards the people, and yet I felt not the command. Oh ! if any should be thus tried, if they are resigned, and have minds devoted ; to such I would say : “ Fear not, but the time will come, when you will not doubt respecting the Lord’s will.”

I was about nine months under this trying dispensation. Ah ! this wore down the bodily strength ; my knees were weak ; my flesh failed,

though not with refraining from food ; my face was often foul and sorrowful, through much weeping ; and on my eye-lids sat the shadow of death, through these winnowing, sifting seasons. And yet through all, I had a little hope, which as an anchor stayed my soul, and raised a holy belief, that He who was my confidence, would, in his own time, unfold the mysteries of his kingdom, and give an undoubted evidence, with unsullied clearness, that it was his will that the candle he had lighted, should be set on the candlestick, to give light to those around ; and thanks be to his ever worthy name, for He fulfilled it ; so that when the right time came, in which I was to open my mouth in public, I had no doubt of its being his mind and will : yet, through fear, I reasoned it away, but was not severely chastened for it, as my heart was steadily purposed to serve Him ; the will to do good was present, but in the performance I felt weak ; so the Lord forgave me, and my mind enjoyed good till next meeting-day. I then, in great fear, went to our little meeting at Gray-southen. A few words presented lively, and I well remember the subject ; the purport of them was, that if we were but more inward in meetings, they would be more favoured than we

often found them to be. And is not this a truth at the present day?

My being thus cautiously led in the beginning, has been helpful to me through the remaining part of my life, as to the ministry; in watching against false views and representations, or taking the imaginary part for the revealed will of God. Oh! the peace that I felt that night, after that short testimony. It would have been acceptable to have been dissolved, and to have been with Christ, which is far better.

And now I had great peace of mind, so that instead of my heart being a place for dragons, for owls, and for screech owls; for cormorants, and for bitterns; there began to be a melody in my heart, as it were the voice of the Son of God, whose countenance is comely; and the myrtle, box, and pine, sprang up in that heart which had been a breeding-place for nettles. This is the change that is wrought in man, by being born again of the incorruptible seed and word of God. This was the change that was wrought in me.

I had now frequently to speak in meetings, and had satisfaction in so doing; and friends did not discountenance me in my little child-like movings; but approved, though with a godly care. And, through abundant mercy, I moved in my gift in simplicity, and did not choose for myself, nor sought for openings, nor dressed my matter according to the creaturely will; neither dared I to restrain openings, all which is unsavory. The Lord taught me to let it go just as it came; though with blushing, I may acknowledge I lay very near a right-hand error, if I may so term it. Great was my care and fear, in joining with first prospects, although often they might be such that I might conclude: "Surely the Lord's anointed is before me;" yet they have passed by, and a query has arisen: "Are all thy children here?" A proper query this; for those who labour for the good of others, ought to have an especial care over their own household.

It often happens, that the anointing is witnessed on the lesser appearance; a single, seemingly a poor sentence, scarcely worth ranking with sublime unfoldings high in stature, nor produced till the last; all the rest passing

by: "Send and fetch him, for we will not sit down till he come." Oh, then the holy command goes forth! "Arise, anoint him, for this is he;" and at some of these seasons, the horn has been filled with oil. But this care, though laudable, yet prevailed often, so as to keep lively openings, till the tide of good was receding to the fountain or source whence it sprung; and so the testimony was not so demonstrative and explicit, as otherwise it might have been; producing a half strangled though living offering. Read, you that can understand, and escape this rock on the right hand; for by this conduct, I often broke our ranks in the ministry; mine that should have gone first, was last. Little vessels floating sooner than those of deep service and heavy burdens, by getting out of their way, make their passage easier and safe. If any were forwarder than myself, then they opened the door, and I, through an unavailing trying of the opening, would close it, and be excused from meddling.

As I had a great love and care for the blessed cause, that it might not suffer through weak advocates espousing it, so I always thought lowly of myself, and thus I became the author

of confusion and disorder, and the people were not so edified, nor I so comforted, as might have been expected, from the conflict I had undergone. Now I believe this had some foundation, in wanting to have a form of sound words, that none could condemn: for though I did not seek openings, or dress them as I pleased, yet all must have a mode of expression suiting the matter, and to convey to the audience their sentiments on religious things. On this ground, I wished to have the little matter set in order, for I feared being taken to task for misquoting or misapplying the Holy Scriptures. But I was led clearly to discover that the ministers of Christ must rise, when but perhaps a word is given them, and minister according to the ability with which they are favoured, not at all fearing man, whose breath is in his nostrils, but serve and fear the Lord only.

SECTION II.

Her family—Loss of two children—Decease of her husband—

Her testimony concerning him—Decease of her only remaining son—First journey in the work of the ministry—

Decease of her mother, father-in-law, and daughter Hannah—Visits Lancashire, Cheshire, &c., and some Western

Counties—Decease of her second daughter—Removal to Whitehaven, 1791—Decease of her youngest daughter—

Observations at various times, to the year 1795—Her exercise respecting vocal supplication in meetings.

I now began to have great outward trials, when there was an abatement in the inward. I had an affectionate husband, who, in my infant state, bore part of my sufferings. I had seven fine children, four girls and the youngest boys. Till this time, the Lord had made a hedge about us and all that we had. Though we had not much to begin the world with, we increased fast in temporals. It pleased the Lord to remove two of my youngest children by the small-pox, in a natural way, as we could not be free to inoculate for it. I grieved much that a breach

was made upon us; indeed I fretted too much. There was then a language proclaimed to my inward ear, if I did not cease inordinate grieving, I should have more troubles. The affectionate part was strong, yet I trust I did not murmur against the dispensations of unerring wisdom. In the next year, my beloved husband was taken from me! Oh, how I could then have parted with all my children, to have had him spared; for in him I was so bound up, that I believed if he died, I could not live. He was my outward strength; and on him I relied for every thing in this world. I now seem inclined to give forth a testimony to his worth, as the widow's mite, to her children, or children's children, that when we are gone, they may see from what kind of stock they have sprung. For their welfare, my very soul is moved within me, and causes me to go bowed down, imploring that Divine assistance may be their aid through this vale of tears.

JANE PEARSON's testimony concerning her dear deceased husband, John Pearson, who departed this life the 14th of 6th month, 1774:

He was born of believing parents, who gave him a tolerable education; and I believe, ac-

according to the best of their ability, trained him up in the nurture of the Lord. He was religiously inclined from his youth, so that in some sense, he was a Nazarite from his birth; giving full proof that he sought a better country than that of this world; in which he had various struggles, being more exposed than many others, as his business was a linen-manufacturer; yet he conducted himself with honour through all his engagements, and gained a handsome subsistence for his family; and I may say, without doubt, he retained the better part through all.

He was a man of an innocent life and conversation, as also of a meek disposition, readier to take harsh treatment than to give it, and would suffer wrong, rather than resent an injury. He was temperate even to abstinence. In the relation of a husband, he was unexceptionable. When I consider his tenderness towards me and his family, I can scarcely but lament; yet I believe he is removed to the haven of rest; for I thought it was demonstrable, that the grave would have no victory at his dissolution. His illness was tedious, but he was quite resigned, whether life or death should be his

portion; and he frequently said, he longed to be gone, and that he scarcely thought it would have been possible to have been so willing to leave us.

A friend coming in the day before he died, had an opportunity with him, and an acceptable time it was. The friend expressed to him that he might yet get a little better. He answered: "I had rather go; I have felt the pains of death; oh let me go!" Thence it appeared he was quite reconciled to the grave; and I said: "Oh then, my dear, thou must be satisfied thy change will be well?" He answered: "Yes, I believe so;" speaking with a becoming humility. The day before he died, he felt his pulse steadily three times, in order to know how near his change was; and inquired of the doctor, how long he might continue? I desired he might not ask that question, and he, lamb-like, did not repeat it.

I am satisfied he had an assurance of acceptance with the Almighty, which declared itself in that heavenly fortitude and serenity, that accompanied him to his last moments. His mother, who was an aged person, and under

great infirmities, being brought in to take her leave of him, he, in a prophetic manner, told her he should go first, but she would soon follow after; and accordingly it proved so, for as he expired, she began to show symptoms of her dissolution, and continued but about two hours after him; so they nearly finished their course together.

Oh! my loss is inexpressible! His kindness, his nearness, in a religious sense, cannot be set forth by me; for indeed I had gone through various and deep provings; many weary years had passed over my head, whilst I was under the preparing hand of my God; but his compassion, his patience towards me, his condescension to my weakness, in my infant state, cannot be penned. His memory is blessed; and his excellent virtues ascend to the Father of Spirits, and resemble the prayers and alms-deeds of Cornelius, had in everlasting remembrance.

I have endeavoured not to be swayed by affection, in this my summary account, but have just related what I think the spirit in me bears witness to the truth of; neither was I easy with-

out doing it. He departed without any struggle, as one falling into the sweetest of slumbers, and was decently buried in Friends' burying-ground at Graysouthen, aged 49 years.

JANE PEARSON.

The Lord was now about to divest me of my beloveds; and the next year, he took my eldest son in a fever, so that I had no son. He now also made it manifest to me, that it was his requiring that I should travel a little in the service of truth. I gave up, and my friends favoured me with a certificate. I set off on my journey, with my much honoured friend Hannah Harris: I accompanied her through Lancashire, and then my dear friend Barbara Drewry met me at Settle. We visited Yorkshire, except Richmond monthly meeting. Then feeling a strong draught home, I returned, and found my family well, my dear mother who resided with me excepted. She was a little on the decline, yet not so as to be much noticed; but in about two or three weeks, she fell sick and died. I mention this, that friends may attend to their feelings and drawings, as to returning home; for had she departed in my absence, I should have been in danger of letting in the reasoner. Oh,

the kindness of God ! that prolonged her life till my return.

I was now left with my father-in-law, who was a valuable man, and my four daughters. The youngest but one, an amiable young woman, of about nineteen, going a little abroad, lost her health. She continued in a state of great weakness, for about three years, and departed this life, 1784*, my father-in-law dying a little before her.



* The Compiler of these Memoirs, has stated in the introduction, that the subject of them, occasionally wrote a few verses. On the event just mentioned, she poured forth her maternal feelings, nearly as follows, without any view to their insertion here ; but perhaps the introduction of them may not be deemed improper.



LINES

ON MY BELOVED DAUGHTER, HANNAH PEARSON.

A widow'd mother while I sit,
In silence and dismay,
I feel a spirit-stirring power,
That prompts the sorrowing lay.

of thy family; and then you will meet, never more to part." At this moment I had a hope, a precious faith, that the Lord would mercifully preserve me and mine, till the conclusion, in a degree of innocence.

I may acknowledge, I had suffered a strong persuasion to prevail in my mind, that the Lord, in displeasure, had removed my husband from



Strict modesty around her form,

Was like a mantle cast;

Her features beam'd intelligence,

But—these from earth are past!

Then who can tell the loss of her,

Or number up my tears?

I live: but ah! a sadness hangs

O'er my declining years.

My dearest *consort* died again

In *Hannah's* parting breath:

My days are spent in grief, for who

Has known so much of death?

Sweet were thy words, my beauteous child!

That thou to me express'd,

When, watching thy declining strength,

I hung upon thy breast.

me; because I had not faithfully discharged myself in the ministry, or that something was wrong with me; and I was even so weak as to require a sign from him, although he had before fully satisfied me, it was not in displeasure to either of us: but oh! it was with me a time of great dejection. What I asked at that time was, that he would cause some of his servants, with whom I had never corresponded, to write to me, and I would take it as a sign. Well, he had chastened in his mercy, and now seemed to be entreated; for that valuable friend, Mabel Wigham, addressed me in tender sympathy,



And in the anguish of my soul,
 To God prefer'd my prayer,
 That, in compassion, yet thy life,
 He would be pleas'd to spare.

Thou meekly answer'dst "Mother dear!
 I'd rather go than thee,
 If such the righteous will of God;
 For best that will must be:

"Tho' parted for a little space,
 We'll hope to meet again."
 Such resignation gave me strength,
 The conflict to sustain.

and communicated her feelings that my husband was removed in mercy, and that I and my children would be preserved. I note this, that friends may be faithful in all respects, for it did me much good.

I had now a draught or concern of mind, and I think it had been before me for some years, to visit the meetings of friends in the western part of this nation. Cornwall pressed very close, that had I had wings, I could have flown to it for rest. I informed some of my friends, who encouraged me, and united with me in my

—♦♦♦—

Can I describe the setting eye?

The faltering tongue restore?

The trembling hand? the shorten'd breath?

I cease—For all is o'er.

Fair as a lily, and as sweet,

My lovely *Hannah* grew;

But soon she from the garden here,

To Paradise withdrew.

Ye sister lilies! keep like her,

Your innocence and love,

When gather'd from the earth, you'll then,

In beauty rise above.

prospect. I then acquainted the monthly meeting, and had its certificate; and I had my dear friend, M. Haworth, of Haslingden, for a companion. We visited most meetings in Lancashire, Cheshire, Shropshire, Worcestershire, Somersetshire, Devonshire, and Cornwall.

I had a close concern to visit a friend that had been low for some time; I mentioned it to some friends, but way was not made suitable to my diffidence. When I got as far back as Plymouth, I did not know but I must have returned; for, if I may be allowed the expression, the furnace was hot, which made my anguish inexpressible; it made all my bones to shake, and affected my health for the remainder of the journey, which till then had been good. Ah! friends had need be careful how they turn back diffident minds, that are not like the offspring of Sceva, taking upon them, in their own strength, to call over unclean spirits. The Lord wrought mightily in me towards the distressed. I had passed through much affliction, and was thereby rendered very susceptible, readily catching a sense of sorrow wherever I found it.

I believe the friends were backward of giving encouragement, wishing to conceal the infirmities that had overtaken so valuable an instrument as she had been : and besides all this, many, much more worthy, had visited her, with whom, indeed I am not fit to be ranked. But I am what I am, by the grace of God ; and as he worketh wonders by mean low instruments, he may work through such to others, if he please. I must, however, own, that they gave permission to me, but not to my companion, and an allowance differs from a hearty concurrence ; yet I have felt judgment for the omission, but believed before I left the place, that deliverance would come from another source ; and I have lived to know and be thankful for it. I missed several meetings in my way home, being poorly, and believing it safe and lawful for me to return. I found my family well, and had the evidence of peace answering my obedience.

I have now arrived at the 56th year of my age ; and still afflictions abide me. My second daughter being removed by death, I have but two remaining. She was an innocent, virtuous young woman, bore a lingering illness with patience and resignation ; and I believe is gathered in mercy.

In 1791, I moved to Whitehaven to reside, before the death of my youngest daughter; to whose marriage, with a friend belonging to that meeting, I had consented. Our going there, was also much the mind of both my daughters. My daughter that resided with me was desirous of living there, in order to be helpful to her married sister, whose family was increasing. Oh, the close exercise I have had in this meeting! truly it has worn me down, with other trying circumstances which befel me at that place. Many a bitter cup have I and my poor children drunk of there. If it has but tended to our refinement, it is well; for surely our bodies were enfeebled thereby. I did my best under the heavy trials I met with. The Lord knows my prayers were almost incessant, while under the weight of unpleasant things.

My youngest daughter was a religious, pious young woman, and died in child-bed the year we removed. She was exceedingly delicate, of a meek disposition, and tender spirited; and yet she had waded through difficulties, so that in her dying moments she expressed, that streams of tears had run down her cheeks; and that if she died then, which she was not afraid to do,

she died innocent; for that she had never done ill to any one. And she often said encouragingly: "The Lord knows what is best for us." She had a strong apprehension, during her lying-in, that she should die; but from a sweet prospect of good that I had had in our meeting a little before, in my low wading respecting her, I did believe all would be well; and from this discovery, I caught a hope that she might recover; which she remarked during her illness. "Mother," said she, "thou hast been mistaken:" I answered: "My dear, I saw something so comfortable about thee, I believed all would be well;" she answered: "All will be well," and added: "I have often thought of that friend from Manchester, who pointed out to us in a family sitting, that some had not long to stay; but the state he spoke to, seemed too good for me to accept of. I was willing to put it to another in the company, who at that time was indisposed." During the time of her pregnancy, she often inquired after this friend, who was unwell; but she recovered, and my precious child was taken. She left three fine children in charge to surviving relations.

Though it is my lot often to sit silent at meetings in the place where I now reside; yet I have precious openings and divine intimations, on my return home from them, even respecting individuals. But hardness of heart has crept into the minds of some, that it may be right to let them alone.

2d of 6th Month, 1793.—I know not what I am held at this place for, except it be faithfully to suffer with the suffering seed here. I have renewedly felt a precious union with our dear Lord in his crucified state, in the hearts of professors. Oh, the plungings witnessed in our meetings! There is an active spirit got in, that takes its food upon the surface, or catches at it flying in the airy regions. With food of this nature, some seek to feed and be fed. I have painfully and recently sat under some testimonies, when it seemed clear to me, sin held it's empire: and what was delivered, though sound truths, yet did not slay the *man of sin*: but I am alluding to none belonging to our meeting; and there is a precious seed in this place, with which, in a great measure, I can unite.

1st of 5th Month, 1794.—I have been at meeting this day, which was heavy ; Oh, it was heavy ! I felt clouds gathering thick, sun and moon darkened, the greater and lesser lights withdrawn ; that in my deeply trying, inward labour, I saw no light in the horizon, and very confidently believed the bitterness of death was around. I struggled in silence till my gracious master gave me to see, that where He was, his servant should be also. I derived some inward consolation therefrom ; reposing in a belief that I was of the suffering seed, though the least member in the body, or the meanest in the Father's house. I think I have had in this meeting, such diversity of feelings, that perhaps I have experienced the two extremes of happiness and wo. At one time in silence, there was an inward confirming language ; and, though a poor worm, I had hopes it might be applied to myself. It was : " My presence shall go with thee, and I will give thee rest ; " under which, I was ready to sing the song of Moses, the servant of the Lord, and the song of the Lamb. At another time, my mind was so overshadowed with the power of truth, that the season was too solemn for any vocal voice to be heard, the cloud and glory so great, that none could minister.

6th Month.—I am now returned from Broughton, where I have been nine weeks, on account of my only surviving daughter's weak state of health. I felt comfortable whilst there, and much enlargement of heart towards the few friends belonging to that place. Oh, may they be profited! Truly it was free mercy handed to them, and not for works of righteousness that they have done; for I think them deficient in that great duty of attending religious meetings. How sorrowful it is, when elders and overseers stay at home by their stuff, while others are wading deep for the promotion of truth!

Whitehaven, 8th Month, 1794.—This day our monthly meeting has been a very favoured season to me. My soul arose above all its troubles, under a precious sense, that in my sojourning thus far through life, the Lord has always eyed me for good, and has watched my goings; and though I cannot say I never made one false step, yet he who knows my heart, knows it to be weakness. Oh, how weak are we, when divested of his saving help! Yet he has in mercy fully forgiven all, and deigned to give me a foretaste of the joys of his kingdom: a sense indeed that has no feeling of sorrow;

no more sighing ; no weepings, but a joy without alloy. In this state, I have been ready to think the days of my mourning are nearly ended, having a strong “ desire to depart and to be with Christ ;” feeling all my soul’s enemies subdued, so that I could pray for them that have despitefully used me. In this heavenly place in Christ Jesus, it is good for us to abide. This day I was silent ; the fullness of glory too great to minister.

22d, 1794.—Have been at meeting. Oh, the sifting I have, in regard to the ministry I am gifted with ! Though I believe I was rightly called, that I entered at the right time, and have all along moved with godly fear in it, not choosing my own way, nor carving for myself, yet I am so low, as to think I have never been of use. I opened my mouth this day, as I thought, from a small impulse, or the moving of prophetic instruction, out of my little to bake a cake first. Here is no redundancy now, but a grain of faith that a supply may be afforded ; answering my need. I ventured my offering in the simplicity, so far as I know ; but oh, the buffeting at my return home—truly it was bitter !

I am now arrived near the 60th year of my age; and my bodily strength is much impaired: I am grown very weak. I do not expect it will be long, before the narrow confines of the silent grave will inclose me. Happy moment! when I shall be freed from the sight and voice of the oppressor: for although some might be sensible I have undergone hard things, yet none have known the anguish of my heart; it is beyond all description; but it is known to God. I have often had to remember holy Job, and to quote him in the exercise of my gift, in honest labor among the people, and to say: "Even to-day is my complaint bitter, my stroke is heavier than my groaning;" and so has mine been, even at this late period of my life. He also declares, he cried out of wrong, but was not heard, yea, cried aloud, but there was no judgment.

I ventured to conclude this day, as at some former seasons, that I would preach no more in this place; for the spring of the gospel is much shut: and I now find if I speak, my grief is not assuaged! if I forbear, what am I eased! For I have tried from meeting to meeting what silence would do for me. I search myself to find

the cause, that I am not lively in my ministry, as in the days of my youth : for truly I conclude there is no life in me ; so that I now most earnestly wish for the lodging of a wayfaring man in the wilderness, where I might go from my people and leave them. I feel weary of these suffering seasons ; they are more than my frame can well bear.

4th Month, 8th, 1795.—I was at our week-day meeting, in which I beheld that we are born to trouble, as the sparks fly upwards ; that the human mind at seasons, was like a sponge, sucking or drinking affliction, till it sinks in deep waters : yea, they flow into the soul. Oh ! the perplexities experienced in this space of time ! Few and evil have been our days, and we have not attained to the years of our progenitors. In this state, condescending kindness vouchsafed to lead me to the rock that is higher than I ; and mine eyes saw with unspeakable astonishment, that we fret for things unworthy the notice of a redeemed mind ; and that if I, or my friends with whom I sat, were but called upon, to take leave of every thing below the sun, all these perplexing anxieties would vanish like an atom in the whirlwind,

and be of no weight at all. We should then only lament that we had not looked above these momentary afflictions, and fixed our confidence on the invisible arm, and invincible power of Omnipotence. But oh! how is the natural part attracted by visible objects! while that which is born from above, suffers through our not adhering to the invisible.

In this meeting also, I desired that I might be favoured with an extraordinary visitation, whereby I might be made willing to give up to any requirings, having long had an exceedingly great dread upon my spirit, in regard to praying in public assemblies. Ah! this broke the creaturely part in me, and laid me in the dust. I could be willing to breathe mentally the length of a meeting: but when I should have fallen upon my knees, oh, the reasonings that I had! As that the cup of favour was not full enough: that I had not come so near to his seat; or was not sufficiently clothed with the garment of praise; that fervent desire for my friends, was not arrived at full height; or that I had not enough of the in-dwelling of God's pure spirit, to enable me, in this awful gift of prayer, to keep so close to his precious, directing, all-

saving power, as to be preserved from ever offering one word in prayer, of which He was not the author and requirer.

Although this is a pinching dispensation, and I may now appear very like a weakling, just entered into the service; yet I have at different times been prevailed upon in public, to call upon the name of the Lord—but such searching of heart after! lest I should have made the smallest deviation or sally from the precious life, whilst immediately concerned; that now, nature is like to fail at the appearance and approach of intercession. *May the Lord help me!* Perhaps this little delineation, may be as face answering face in a glass, to some, who are very conscientious in every movement, especially prayer: and may that always be offered “with a right understanding, seasoned with grace.”

SECTION III.

Carlisle Quarterly Meeting, 1797—Dream—Verses written under trial—Illness in 1800—Prospect of a religious visit, respecting which, the will was accepted for the deed—Observations—Remarkable vision—Illness of her only remaining daughter—Her decease and burial, 1806 or 7—Observations in 1807 and 8, on entering her 75th year, and in subsequent parts of 1810—Extract from Piety Promoted.

20th of 11th Month, 1796—**I** HAVE felt a desire this morning to be thoroughly washed, until I be made clean; so as no fuller on earth could make more white. Many are made willing to bear the spiritual baptisms, provided they are assured it is Jesus that is dipping them. But so uncertain and seemingly casual, are the occasions of their plungings, they believe not that He is the author of their immersion; or that it is his holy hand that is washing and bathing them for their imperfections. Sin being mercifully done away, how can these that are dead to sin, live any longer in it!

3d Month, 28th, 1797—I was favoured once more to attend our quarterly meeting at Carlisle, very near the place of my nativity, and the meeting I belonged to for many years. The meeting of ministers and elders was a favoured season; I had the evidence of peace in my little labours; and indeed all the meetings were more or less owned with the heart solacing presence of Zion's king. It was like taking my leave; and I was helped to be faithful: so that in my return, for many miles, my cup ran over, and I seemed anointed with the oil of gladness. Great was my peace; such a full foretaste of heavenly joy, as I have not before experienced, except when I first opened my mouth in testimony. There seemed nothing betwixt my soul and its blessed Redeemer. At that time, my joy was so full, that I did long to be dissolved, feeling nothing but purity and holiness about me; or at least, I had the sense of full acceptance with the Father, in my endeavours to obey.

At Carlisle, I felt an engagement to supplicate God on behalf of the people: oh! I felt love for them; and some of the elders and ministers were near my best life. Indeed I had

never found more openness to plead with them, than in the select opportunity for ministers and elders; and had great peace in so doing. In the time of supplication, which was at the close of the last meeting, I thought I found near access to the Almighty; which if I had not, I durst not vocally have called upon his ever blessed and worthy name. During the awful and solemn season, (it was so to me,) I supported myself on one knee, my other having no strength in it, which hindered my continuing so long in intercession, as might have tended to my solid comfort. But the Almighty heard the little, who accepts the "Abba Father." It was once the case with me before, at a little meeting nigh Bristol. My knees became unable to support me. I had nigh fallen down. I then thought it was owing to the oak boards, with which the gallery, if I remember right, was laid, and to nothing being at hand suitable for my feeble limbs to bend upon. But though the rise of the power, might be obstructed through the infirmity of the body, as to my particular, yet I believe my effort was accepted; and if I had but bent my knees, and called upon his ever worthy name, He being the author, would, in return for this humiliating dedication,

have given the answer of peace. Blessed be the name of the Lord for ever.

4th Month, 27th, 1798.—I had a precious morning dream : I beheld a middle-aged grave matron. It may be, I may live to see the fulfilment of this morning prospect, and hear the angelic declaration from her lips, which was the most comforting, perhaps, that I have received. This, however, is hid from me. On her approaching me, I thought, in the authority of truth, she addressed me as one of the heavenly family or household, intrusted with some weighty cares in it : and having my assignment or office as a domestic in the family ; to give, as abilitated, meat in due season, to those amongst whom my lot was cast.

I told her, I feared I had come short of this ; and it is likely I had not the sense of full approbation, from this fear being suggested ; which I shall ever remember with awe. She endeavoured to allay my fears, by letting me know she hoped I was not blameable, or under divine condemnation on this account. Now this is the true substance of my dream ; but as two days have elapsed before I have made this minute, these may not be the identical words.

28th of 12th Month, 1798—Much proved.

In age assist me, dearest Lord !

In faith my spirit stay ;

And if I've err'd through slavish fear,

Forgive me Lord ! I pray.

No other foes assail me now,

Or prey upon my peace ;

But false alarms and slavish fears ;

Oh cause these fears to cease !

Uplifted hands, and downcast eyes,

Bespeak my griefs, O Lord !

To trembling knees and broken sighs,

Thy succour now afford.

Desert not Lord, this feeble frame,

Thou know'st what I can bear,

And when I cry in agony,

Oh ! be not slow to hear !

My head is clad with silver hairs ;

My limbs their power resign.

Rememb'ring my departed strength,

Let me receive of thine.

Thy presence is unsullied joy ;

It fills the Heavens above.

My earnest cry is, Lord ! to feel

A portion of thy love ;

My trust in thee was early fixed ;

I felt it in my youth ;

My age, as then, relies on thee,

ETERNAL GOD OF TRUTH !

Thou hast commanded us to ask,

In order to receive ;

Admit me to thy holy rest,

When all below I leave.

The mansion thou preparest there

Will fully satisfy,

Thou'st rais'd thy humble handmaid here ;—

Receive me when I die.

Yet once again, oh ! let me come,

Bearing the widow's prayer ;

That I and mine, through endless life,

May of thy mercy share.

I have no other claim to make,—

Enough for me and mine ;

Tho' smallest of the lights in Heaven,

If there our lamps may shine.

4th Month, 1800.—I have been confined of late, through bodily indisposition, the fore part of which sickness was extreme. It appeared to me, as it might do to others, that I was making

quick advances towards the grave; although, as I apprehended, the first Divine impression was, that I should not die at that time. But as I knew a recent instance of a minister of my acquaintance, and with whom I had travelled, whose dissolution was entirely hid from her: this made me sometimes rather hesitate.

I had much bodily illness, but not much conflict of mind. Oh! I was preserved still and quiet, which was not my nature; it was God's mercy. To his praise, be it inscribed upon my heart as long as I live. I was favoured with a fixed, steady, comfortable hope, that if I then died, it would be well with me. I seek no more evidence, when I shall really surrender life; for it seemed as if my dear Redeemer's arms, enfolded or inclosed me very safely; so that the wicked one, by whom I had often been distressed on a sick bed, touched me not, neither had any power over me.

First day, 10th of 5th Month, 1801—I was at meeting at Whitehaven, and had a precious opening, with which I was nearly ready to stand up; but I am too much like the impotent man at the pool, waiting for the moving of the

waters, and while I am making ready, another steps in. It was so this day, and though it was but a few words, and not distinctly heard by me, yet it left unspeakable anguish and bitterness of spirit, so that the daughter of Judah, for the remainder of the day, “was trodden as in a wine-press.” I often mourn, that I cannot leave others to their own master: but my gift is such, that when any thing is offered by any, which is not the King’s currency, I cannot step one step after them.

9th Month, 1801—As in me there has been a singular instance of God’s mercy and power; his mercy in forgiving, and power in upholding me, I can therefore do no less than praise Him here and eternally. And whoever reads this, let them be humbled in the dust before Him: for truly He is glorious in holiness, fearful in praises, doing wonders.

The latter part of this year, I have had a time of confinement, through sickness; and have not been so favoured in this season of weakness, with that soul-sustaining evidence of Divine regard, as at some former times. It may be, that I had too frequent recourse to the redun-

dancy of favour, then mercifully vouchsafed: not doubting, but if I was similarly tried, I might be equally supported; and so was in danger of being like Gideon, who, after his great achievement made an Ephod, and, idolizing it, the same became a snare unto him.

6th Month, 30th, 1802—I was at our week-day meeting, and was favoured with a solemn silence, resembling that in Heaven, where angels and archangels adore in profound silence. Oh! I saw into the joys thereof; a place where sorrow cannot come: none of the inhabitants have any affliction. I was this day favoured to partake of the most substantial sustenance of Divine good, that perhaps I ever experienced; the heavenly bread was handed to my soul, in no sparing portion, with: “Take, eat, this is my body.”

Towards the latter end of last year, 1801, I had an apprehension that I must visit some of the southern counties, or the south eastern. It came, I thought, with considerable clearness. I endeavoured to keep as near to good as possible, and rarely, when awake, was without some sense of the Divine requirings. The latter end

of the 5th Month, 1802, seemed the right time for me to move in it. I did not stagger at my own weak state, for I was really given up; nor at the extreme weakness, my only surviving child was then in; so that it really appeared like Abraham's trial, in stretching out his hand.

My poor grand-children, that indeed were orphans, I wholly resigned, not daring to let the affectionate part take hold; but gave up my own life and theirs, and all that I had into the hands of the Almighty; not daring to draw back one jot, or even wish that the service had not been required of me.

I dared no more dispute the voice, than Abraham did, when he was called to go to the land of Moriah; my nature perhaps recoiled, as his might do, without the hope that he had: "My son, the Lord will provide himself an offering." Let the unbelievers step forward, and question these and other sacred truths; it matters not; their unbelief will perish with them, and cease to be propagated when they are no more.

But to return to my own concern. When the time arrived in which I was to prepare for

the journey, the prospect entirely closed, and I was fully released. I bowed in humility; and accepted my discharge, with this caution, to eye the great leader, and not hastily to re-enter into my family affairs; but to be still and wait, without rejoicing at my liberation; since which time, I have continued to feel set at liberty.

4th Month, 12th, 1803—This morning before I rose, I was pondering in my mind, that divers in our society, are rich and full, as may be seen by their way of living, and their clothing; and that though their garb is plain, yet it is costly; and various are their suits of apparel. I then recurred to my own low estate, not regretting that it was so: for it became a redeemed people to be exemplary in eating, drinking, and apparel; in which revolvings, my poor weak body and low mind, were thus satisfied: “I will clothe thee with salvation, and crown thy end with peace.”

Could I ask more for myself? Surely nay! so that favoured and broken under it, and very near the throne of grace, I was allowed, in humility, to petition for my daughter, that she might have a place in the kingdom of Heaven,

and accompany my spirit in the mansion seen meet for me to inherit, when I was unclothed of mortality. After this, I prayed for my grandchildren.

12th Month, 23d, 1804—First day, I was at our meeting, in which I had an open time, much to my own satisfaction: and I hope to that of others. Indeed, Truth rose into dominion, and the opposite power sunk into insignificance. Such instances have been rare with me. In leaving the meeting, a sense of acceptance was given me: measurably receiving the sentence of well done, in my own particular; with a secret hope, that if I continued thus to steer my course carefully, eyeing my guide; and in simplicity and godly sincerity, dealing out to the people, as immediately given; pursuing the thread of my testimony in the power, depending wholly upon the Lord, he would be mouth and wisdom, tongue and utterance. Thus Satan for a while, became bruised under foot.

7th of 4th Month, 1805—I have this day experienced deep baptism of soul. I thought it would take my natural life, or at least, hasten

my dissolution. Oh ! merciful Lord, my times are in thy hand ; thou knowest what I can bear ; lighten my load I pray thee, or add to my strength, for I am tried to the very life : crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me. Oh ! grant me patience to bear these suffering seasons ; surely thou carest that I serve alone.

In the latter end of 1805, or the beginning of 1806, I had a sickness, in which I was confined for some time ; and one night as I lay in bed, between the hours of nine and ten, being in a solid, weighty frame of spirit, breathing towards the Fountain of all good, I beheld with my spiritual eye, as clearly as ever my outward eye beheld any object, that the *Ancient of Days* descended ; his dread majesty enveloped as in a cloud ; that I beheld no part of the glorious Being, but a part of the face, which I neither can, nor dare describe. It was sufficient for me. His countenance was mild, allowing me to petition him. He descended so low, (for I could not rise,) that the appearance was not far above me. Being thus emboldened through unmerited condescension, I then begged for a place in his glorious kingdom, when unclothed

of my mortal robes. I write in awful fear. I thought it was granted, and that I was allowed to proceed, if I had any thing further. I then craved for my only daughter the same favour. I thought that too was granted.

I then lifted up my eyes and heart, and mentally poured forth my soul, saying: "Oh! Lord, the wickedness of man is great;" my mind being expanded, and bending in good-will towards all: and the answer I received was: "My mercy is greater;" and the vision closed. But oh! the contented calm it left.

It is now near fifteen months since this display of God's mercy occurred; and till this time, I have not dared to record it, lest any should think of me above what I am; or that from such a discovery of unlimited mercy, any sinner should presume to go on in their wickedness, in hopes that God would show them mercy at last. But, at this time, it has been opened; at such a space from the time of beholding it; and after my passing many deep plungings, and finding all creaturely animation, and rejoicing in spirit for such a marvellous and benign prospect, have returned to the ocean whence

they sprang, that I am stript of all-glorying, save in the cross; having no desire but that these lines may preach when I am no more, and encourage some poor sinner, to lift up his head in hope at what I have penned.

1806—I am now grown old, and it is announced that my declining years are not to be exempt from trials: they truly increase. My only daughter is afflicted with a cancer in her breast. The pain and dreadfulness of the complaint are such, that we languish without hope of recovery. Afflictive is this dispensation indeed; no solace but from a comfortable hope, that her troubles will end with the termination of her life.

3d of 12th Month, 1806—In our week-day meeting, I was engaged to set forth the necessity of not only receiving the seed of the kingdom, but, with all readiness, of allowing its growth; as the work of truth in the heart of man, is described by our Great Master, to be progressive; first the blade, then the ear, then the full corn in the ear. I had peace in returning to my habitation, and this language presented to me: "*Ever since thou wast born, my love has*

been to thee." This melted me; may I be worthy of such a favour.

3d Month, 14th, 1807—On revolving retrospectively the path assigned me through this vale of tears, and the sketches I have drawn thereof, I have thought it may appear to others, that I have been more marred than my contemporaries, in my deep early refinings; and since, in being singularly stripped of my beloved outward connexions: the tree being wholly peeled. But let none of Zion's travellers be discouraged thereat; for, to the praise of my Heavenly Father, and of the riches of his grace, be it remembered, that sufficient strength for the day has been afforded, or else I never could have stood to this time. My eldest and last daughter, is now released from all her trials, and a gracious God, who never fails in time of need, visited, and upheld my mind in a marvellous manner.

At the time of her interment, while I sat in the meeting beside her coffin, oh! the unspeakable peace! with a consoling assurance that all her tears were for ever wiped away. They had flowed like rivers, under deep religious exer-

cise; and at that time, the condescension of our Heavenly Father was such to me, a poor unworthy creature, that it seemed as if her pure spirit descended, and rested upon her dear remains, during the opportunity. Oh! how can I sufficiently adore!

4th of 5th Month, 1807—Fourth day, I was at meeting. Some of our friends are set off for London. A solemn time it was to me; for I was much engaged in mental breathings; the spirit helping my infirmities inwardly to pray. A large portion of heavenly bread was handed to me, without much wrestling, or having it to set before others: and although our souls' enemies may be numerous, a language livingly opened: "The Lord shall fight for you, and you shall hold your peace." It applied to myself, as I had no commission to divulge it. Somewhat like the earnest of the spirit of adoption or holy promise, accompanied my mind, and closed with: "Lord, thou art good to us, we will praise thee; we will exalt thy name." I had strong consolation in God, only wise, Omnipotent, Omniscient, and Omnipresent. Always in his sight, naked and bare before him, oh! who dare do evil!

12th Month, 13th, 1807—My family all gone to meeting; and I, through indisposition, left at home; but I must acknowledge the kindness of a gracious God to me, who has been near in this time of confinement, allowing me to pour forth my soul, yea, I have thought sometimes, to lean on his very bosom; and the comforting watch-word is: “FEAR NOT, I AM FIRST AND LAST.”

1st Month 4th, 1808—Rich favor extended this morning to me, a poor worm; and given in these consoling characters: “My love and care, yea, protecting care, has ever been towards thee; and I never will leave thee nor forsake thee: although Satan has, in days past, been permitted to roar and shoot his malignant arrows, he shall now be still.”

I craved the renewal of the sublime and divine vision, I had been favored with in a former illness; but Infinite Wisdom saw meet to withhold any thing further of that nature; I adore and bless his holy name. Oh! I pray God, with my whole heart, that it may be thus with me in my last moments; and I humbly trust it will, if I keep my place to the conclusion; for

truly he has been a merciful God to me. May the members of this meeting, more and more seek after the power, which hath so eminently interposed for the deliverance of my soul! May not one of them be lost! for truly great pains have been taken with this part of the vineyard.

2d Month, 7th, 1808—For many months, my mind has been preserved in a state of tranquillity, exclusive of the things in the outward, that were at times afflicting; no evil inclination in myself, nor any temptation thereto; and a merciful Father not far away from me: that I began to doubt my condition, lest I should ascribe this serenity, which might become habitual, having no temptation to evil, to a growth in the truth and favor with my God, ere I had attained it; so that I almost wished to feel my wonted poverty of spirit again, and his chastening; believing myself far from perfect. And now, he hath seen meet to change the benign dispensation, into one more searching and trying; often withdrawing his favor; so that I seemed neither “borne on the side, nor dandled on the knee.” I will bear it; for oh! I dread being at ease in Zion, or trusting to any thing short of what is really substantial, that feeds and nourishes the soul unto everlasting life.

5th Month, 7th, 1810—I have now arrived at my 75th year; and in perusing again, what hath long since been written by me, of the Lord's dealings with me in my childish state, I feel the renewing of ancient power, which impressed my mind when I penned them; so that I hope they are not words which will fall to the ground, for they are faithful and true sayings. Now, Reader, if when thou perusest them, a gentle summons should be heard: "The Master is come and calleth for thee," rise up quickly, as Mary did; let others suspect what they may, respecting thy haste. These are seasons when we are to salute no one by the way.

There are many publications in the world. Some of them have a tendency to corrupt the morals of those that read them; such as these have never come much in my way, nor durst I have spent my time in reading them. But there are many deemed more innocent; and such books as have been introduced into my family, I have thought it right to view the nature of, and to consider what tendency they might have upon minds that seemed to take delight in them; and I have this to propose to the serious consi-

deration of all, especially the youth, or even those more advanced in our society, to whom such books are pleasing; to such I say: "Read the Scriptures and other good books, and observe the tenor of your minds while reading; and you will feel which of them draws nearer to God—these publications I have been hinting at, or those that have been penned by the witnesses of our Saviour's life and death.

In the records of his life, we shall perceive where the Master's footsteps have trodden in deep humility. Then view the wounded side, and the print of the nail; in viewing which, living virtue seems to be felt. Such authors, we must believe, have been with Jesus. It was reading his sufferings in my early youth, that melted me as heretofore acknowledged, and bound me to his pure spirit. Oh! that all mankind saw it as I now do! how fearful they would be of laying out that money for unprofitable publications, which might be better employed: neither dare they waste their precious time in reading them.

8th Month, 6th, 1810—I have been surprised that the older and more infirm I grow, the more I am enlarged in mind, and the more illumi-

nated in regard to Scripture sentences. Oh! how the watch-word, when it comes, brightens upon my mind, and inwardly gives me to expatiate thereupon. It is the Lord's doing, and marvellous indeed in my eyes. Lord, what am I, that thou continuest thus to acknowledge me, and that thou thus expandest my heart in old age, when the keepers of the frail building tremble exceedingly; and I am so humbled thereby, as to consider myself abject, mean, and unworthy of a place where the Majesty of Heaven resides? Oh! when this mortal shall put on immortality, and every seed it's own body, mine must surely be as of the lowest order of angels! sown in weakness, even if it be raised in power. But cease, my soul, to pry into the secrets of eternity! The lowest mansion in the Father's house, will far, very far, overpay my services. Oh, Lord! be near at the winding up of time, is my sincere prayer.

JANE PEARSON.

14th of 11th Month, 1810—This day we had a very confirming season, in our silent week-day meeting. I thought I should never more doubt being under the notice of Heaven, the evidence was so strong, and my love seemed

perfect Godward; so that it cast out all fear. I neither feared Death, Hell, nor the Grave. The armies of the aliens, for the present, were entirely put to flight. My faith was strong respecting my own well being; and even I had faith for those who that day gathered with me. We seemed indeed come to Zion, the city of the living God, and gathered in spirit with an innumerable company of angels.

Previous to this precious season, I had had very great openings into Divine things, pertaining to another life; things so sacred as not to be meddled with; which brought me to think I should soon be gathered; and in looking at the ministry I had been gifted with, and how I had moved under the openings I had been favoured with, although I felt no condemnation, my gift seemed as if it might be taken from me, yet not in displeasure, I had such siftings in meetings, and was so emptied, as from vessel to vessel.

I thought the Lord would relieve me from my laborious wadings, which I thought to others had been of little service; and that he would bestow my gift on some other. I hinted

at it in one of our meetings; and although it seemed to me almost unprecedented, first to cause to bring forth fruit, and afterwards to withhold from fruitfulness; yet my spirit was preserved quiet under it. And in this week-day meeting I saw, as from the mount, that such trying seasons as I have often been led into in our meetings, were requisite, lest I should be exalted through those sublime revelations I have been favoured with. This effected for me, what the thorn in the flesh did for Paul: and I now seemed one of the least; and viewed myself in a truly abject light.

12th Month, 1810—I have transcribed a piece out of *Piety Promoted**, thinking perhaps it may be, by me, experienced near my close.

“It is not always from the most conspicuous on the scene of action, that we hear the most triumphant expressions of hope and praise, at the approach of death. The same baptisms, which are the means of qualifying for eminent service, sometimes induce a fear, a depression, a sense of unworthiness in the instrument, which



* See the account of Mary Ludgater, part 10, page 139.

makes it slow in believing, that the Lord vouchsafeth to regard it, and that he will finally crown it with eternal blessings ; though it may have often had to hold forth his unfailing loving-kindness, for the encouragement of others." I am far from looking upon myself as ever conspicuous ; but my unworthiness suggests a fear, that I may be thus tried.

12th Month, 1810—I was confined through indisposition ; and my wounded spirit and bleeding heart, were in great need of inward healing, from the God of all consolation and comfort. Though one of the unworthiest, I ventured to look towards his holy habitation for help, and he graciously vouchsafed to heal with these words : " No weapon formed against thee shall prosper, and every tongue that riseth in judgment against the precious seed, the Lord will condemn."

SECTION IV.

Pardshaw Hall Monthly Meeting, 1811—Divers very solid remarks in 1812-13—Her concern respecting her grandson—Several consoling seasons—Clear evidence respecting her grandson—Account of his decease—Her last remarks, left in writing—Her close—Testimony of Pardshaw Monthly Meeting respecting her—Conclusion.

MONTHLY Meeting, *Pardshaw Hall*, 23d of 7th Month, 1811—Being at James Graham's the younger, at Underwood, I attended this meeting, and thought it a very favored time: the glory of the Lord, as it appeared to me, filled the house; and, sitting upon the mercy seat, each seemed to have the gracious privilege of pardon. It brought to my remembrance the apostle Paul, when he was caught up into the third Heaven, and saw and heard what was not lawful for a finite creature to utter; neither dared I to utter, on the side of mercy, what I then felt. I thought if I had continued thus under the immediate sense of God's presence, I should neither have

felt hunger nor pain ; but it was not a state to be continued in ; for oh ! upon my return, the gracious presence was withdrawn. I do not say a messenger of Satan was sent to buffet ; but I was plunged into heart-rending doubts, respecting my own salvation ; thoroughly preventing my being exalted above measure, for the abundant revelation, vouchsafed to me at that precious season.

I did not see I had missed in my communications to the friends gathered ; I had not kindled a fire, and warmed myself at the sparks thereof, that I had thus to lay down in sorrow. How awful would be such another season of rising in my spirit, out of the reach of sorrow, in which there was no partition wall between God and my soul, lest such another fiery baptism should succeed ! Oh ! Lord, I beseech thee, keep me in thy patience ; and let thy refining power leave nothing wrong in me, unsubdued. Thou, Lord ! knowest what I have gone through in my youth ; and all along, thy hand has been heavy upon me. 'Thou, Lord ! has often given me to see, that thou imputest no iniquity to me, but hast given me a sense that I had full acceptance with thee : " Why art thou cast down,

oh, my soul! and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him!"

In penning these remarks, I find good to arise, which rather binds up my broken heart; for although I have heavy trials in the outward, they have had no share in my present plunging. It was because my beloved had withdrawn himself, and was gone. Now a dispensation of this nature, would not have dismayed me to such a pitch, provided I had not been so long in the ministry. The Great Master, I thought, had fully tried me as to exaltation, and proved that I had never dared to say: "*The Lord saith,*" when he had not spoken; so that I really hoped I had been established upon the immovable rock; but I find they that think they stand, should take heed lest they fall. Neither are we to recur to those sublime discoveries, which our openings in the gift have manifested; but, after great favour in vision, to suffer all to return to the fountain whence they sprang. Ah! then, how emptied and stripped are we; for vessels used, must be washed. How unsafe for us then, to feed upon any good we have been enabled to do! And we experimen-

tally find it to be a truth, that it is not for works of righteousness which we have done, but of his mercy we are saved; and that it is by the washing of regeneration, and the renewing of the Holy Ghost; for which I pray.

*1st Month, 29th, 1812—Fourth day—*A precious meeting to me; indeed I thought the solemnity general. Oh! the pure silence that I felt, as if Immanuel stretched forth his wings and covered us: and that sublime and exalted vision of the prophet, was brought clearly to the view of my mind, when he “beheld the Lord sitting upon his throne, high and lifted up, and his train filled the temple. Above it stood the Seraphim, each had six wings; with twain they covered their face, with twain they covered their feet, and with twain they did fly: and one said, Holy, Holy, Holy, Lord God Almighty; the whole earth is full of thy glory. And the posts of the doors moved at the voice of Him that spoke, and the house was filled with smoke.”

I inquired whether I was to divulge or not; and the answer I received was: that “It was favour and food for myself, and that if I gave to

others my own portion, I should soon become meagre and thin." I return thanks, and gratefully acknowledge the favour vouchsafed, and now conclude to keep close hold of the confirming evidence I then had; but fear at times assails me, lest I should lose it again and doubt.

5th of 4th Month, 1812—After a time of illness this morning, it was mercifully handed to me, as divine consolation: "Thou art in the hollow of my hand;" and again: "The Lord is my shepherd, I shall not lack." Oh, Lord, what an unutterable favour is this! when the weakness of my body is, at times, as much as nature can bear; for I have passed thus far through the wilderness of this world, in as great jeopardy, as closely exercised, and as nearly fainting under my trials, as perhaps ever any poor mortal did. What an unspeakable favour, when verging to the confines of the narrow and silent grave, that so unworthy a creature should thus be owned! Oh! gracious Father! continue thy preserving, protecting care of me, to the last moments of my life; and I will laud and praise thy name while here, and eternally. Amen!

6th Month, 1812—Recovering from a recent illness, I found inclination to inspect my papers, written under a religious sense; and on reviewing that extraordinary vision, a fear impressed my mind, lest any hereafter, should think I had exceeded the bounds of a finite creature; on which it occurred to me, let them call to mind my deep exercises, hard servitude, and bitter bondage at the iron furnace, in a land of thick darkness, which might be felt. I was then so marred, that I became a wonder to my cotemporaries. Now after this, if a gracious God saw meet to bow the Heavens and come down, to touch my heart that it might melt, He being Omniscient; who, after such great favour, would lightly esteem the rock of their salvation! Although He is the High and Holy One who dwelleth in the light, and inhabiteth eternity; yet we are assured that he condescends to revive the spirits of poor, contrite, humble servants, who tremble at his word.

Our blessed Lord and Saviour Jesus Christ, who is Intercessor and Mediator between God and man, when questioned how he would manifest himself to his chosen ones, and not unto the world, sealed the promise thus: "If a man

love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." This is not like the wayfaring man, that turneth aside to tarry for a night, and is gone; but Christ takes his *abode* with them, a blessed guest, a teacher at home or within, that cannot be removed into a corner.

These openings in my mind, confirm a divine intercourse; and now, feeling eased, having done my part, I leave it; and if it be thought right wholly to suppress it, or all I have written, the will of friends be done in the truth; for oh! I dread presumption; knowing the high tree must be laid low, and the low exalted; the green tree dried up, and the dry made to flourish.

14th of 3d Month, 1813—A deep acknowledgment of the mercy of God. As I lay in bed this morning, under piercing anguish of mind, on account of my grandson's departure from the truth; my spirit, though in the deepest affliction, was permitted to ascend, I thought even to the Almighty's throne; and I there poured forth my soul on my own and his ac-

count; and condescending kindness vouchsafed, in abundant mercy, to unveil his benign countenance and let me know, that the assurances he had given me of his favour, I ought not to dispute; that now, if after all the evidences he had given me of his protecting care, I should cast away my confidence in Him, I should be worse than an infidel; and then a little hope was revived, that the poor erring youth would yet be visited in mercy.

This view, if only tending to bind up my broken heart, or to heal my wounded spirit, I accepted in thankfulness from my God. And oh! gracious Father! in thy wonted kindness, keep this little flock, amongst whom I have often laboured, the members of this meeting, when I am no more. May they never become a desolation, a breeding of nettles; but continue to come up in the nobility of truth. Dear friends! nothing will do but keeping near to God; dwelling as in his presence. Do nothing in his sight, that you would be afraid any mortal should see: keep a pure heart and clean hands, and the end will be peace. And this love I feel for the monthly meeting—the members thereof are dear to me.

6th Month, 2d, 1813—Returning from our week-day meeting, in which I had been faithful according to the vision and sense given me, this intimation revived: “The Lord noticeth thy shaking head and trembling limbs, and in his own time, will set thee at liberty;” a blessed hope springing up therefrom, that though sown in weakness, I should be raised in power. Oh! blessed be his holy name! for he feeds the hungry with good things, but the rich and full he sends empty away.

Our last monthly meeting at Whitehaven, *8th Month, 1813*, was to me a solacing season. Nothing heard but the voice of thanksgiving and praise. The grand adversary totally overpowered; not one cloud to eclipse the glory of the day, or dim the beauty of Zion.

10th Month, 21st, 1813—I have had this day, at the week-day meeting at Whitehaven, the most undoubted evidence of the overshadowing of Divine love and mercy, that I remember to have experienced; truly the wing of the Almighty might be said to be over us. His reconciliation was offered; that on the side of mercy, I saw more than I have freedom to write

or speak, although at the time, I gave a hint. Oh, my dear friends! belonging to this meeting, especially those at meeting that day; let us prize the Lord's goodness to our souls. My love was such to you, it appeared almost insupportable, that even one of you should come short of the heavenly rest, which I beheld was intended for us: far, very far beyond the conception of any finite creature.

31st of 10th Month, 1813—Oh! the consoling visions I have experienced during my late confinement. A tribute of thanksgiving and praise is richly due to my blessed Lord and Master, Jesus Christ, for the sense he has been pleased to favour me with; that he hath heard my prayers for my poor grandson; for a little before his death, the spirit of intercession was poured forth upon me, and my prayers were strong on his account.

Although I am exceedingly shaken, and my hand very unsteady, yet if it is right for me to leave to posterity, the memorable condescension of the Almighty to me, a poor worm, I shall be able to make it legible. Upon the 13th of 12th Month, 1813, sitting in the evening

by my fire-side, with company about me, conversing, although I knew not of what nature this conversation was, I felt a strong attraction heaven-ward, which I was glad to feel: and a gracious God seemed pleased to bow his heavens and come down, directing me to dismiss every doubt respecting my own exit; for that he would take me in his mercy, and support me through what might befall me; and my charge was, never more to doubt of my eternal rest. Also respecting my grandson, I was charged to doubt no more; for that he had granted repentance even at a late hour*. The spirit of



* *This poor young man was confined to a sick room in the military hospital at Chelsea, with many others in the same apartment, which he very much regretted; because he could not attain to that quiet state of mind which he much wished for. He was brought to a sense of his misdoings, and expressed the distress he felt for the uneasiness he had occasioned his grandmother, fearing he should shorten her days; and was very anxious to read his bible. He uttered some striking expressions near his close, which are not clearly remembered; but the day and hour of his death accorded with the consolatory impressions which his grandmother had respecting him.*

intercession was poured forth upon me, with such energy, as seemed to rend the very Heavens.—O my soul! never forget that season, nor ever cease to extol a merciful God, in pardoning transgressors: in this instance, mercy has covered the judgment-seat to a hair's breadth.

The Almighty's presence was so full and confirming, that I found it as much as my frail tabernacle could bear and live. I then experienced that no flesh could see him in his Majesty and live. Although once before I had been in a somewhat similar situation, yet I had not the sense given me at that time, that if divine favour increased, my body could not retain the spirit; it must depart in the company of such heavenly manifestation. I now desist from pressing after more being exhibited, feeling overcome with the present extension. Oh, gracious God!

16th of 1st Month, 1814—This day, after friends were gone to meeting, I was very low in mind; when the words of the prophet came very lively, that he would make the parched ground as a pool; and after sitting in this dis-

consolate manner, I was comforted with : " I am near thee, though thou knowest it not."

Oh! the mercy of a gracious God to me in my old age, and great bodily infirmity, who has given me to experience this morning that the just live by faith. Were it not for this precious faith, I should conclude myself just going, almost every moment; oh, blessed is thy holy name for ever!—*4th of 8th Month, 1814.*

9th Month, 19th, 1814—I this morning again had the most strengthening, consoling evidence of Divine favour, that my poor frame could bear; letting me know that as my strength decreased, his watchful care over me increased; and although He had seen meet, nearly to deprive me of my outward hearing, He had increased the inward so surprisingly, that I often seem to fall down before him in astonishment; my mind being so expanded and enlarged, that as naturals abate, spirituals increase; and my dear Redeemer allows me, at seasons, to repose as upon his bosom.

After this, the subject of this memoir wrote no more for public inspection; yet for many months, though in great debility, and in bodily pain, she continued to converse with her friends; most frequently respecting the goodness of the Almighty, and her latter end; on which occasions, she evinced humble resignation, and christian hope. It appeared to those who attended her, that the last effort of her pious life was *prayer*; but the words could not be gathered. She quietly departed about three o'clock, the 20th of 2d Month, 1816, aged 81. The testimony of the monthly meeting to which she belonged, may properly conclude these sketches.

*The testimony of Pardshaw Monthly Meeting,
in Cumberland, concerning Jane Pearson.*

“ This our dear and ancient friend, was the daughter of Jonathan and Jane Sibson, of Newtown, near Carlisle, at the former of which places she was born, in the year 1734 or 5. Her father dying when she was very young, the principal care of her education devolved upon her mother, who, we believe, being conscientiously concerned, that she might faithfully

discharge such an important trust, gave her a guarded and religious education.

“ In early life, she was strongly inclined to gaiety; but by submitting to the powerful, heart-searching operations of Divine love, clearly manifested, those natural propensities were brought into subjection.

“ About the 18th year of her age, she accompanied through this county, a female friend, then upon a visit to the meetings of friends in these parts.

“ In the year 1757, being then about 22 years of age, she was married to John Pearson, of Graysouthen, within the limits of this meeting, a religious young man. In the course of several succeeding years, she passed through various deep baptisms and refining operations; and thus becoming obedient to the forming hand, she received a gift in the ministry. She came forth very acceptably in public testimony, about the year 1773.

“ In the following year, her husband was removed by death, leaving her with a numerous

family of children, several of whom died in early life, and the rest at different periods, after having attained to years of maturity.

“ Thus she had deeply to partake of the cup of affliction, and to become acquainted with sorrows ; but relying on the mercy and goodness of *Him*, whose ways are all in unerring wisdom, she was supported through these trying and afflictive dispensations ; and we believe she was favoured to experience that state of perfect resignation and acquiescence to the Divine will, in which she could truly adopt the language of a tried servant of old : “ The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord ! ”

“ Though she did not apprehend it to be required of her to travel much in the work of the ministry, yet she was not wholly exempted from this service.

“ In the year 1777, she visited generally the meetings of friends in Westmoreland and Lancashire ; in 1779, those of Westmoreland, Lancashire, and Yorkshire ; and in 1787, those of Lancashire, Cheshire, Shropshire, Worcester-

shire, Warwickshire, Somersetshire, Devonshire, and Cornwall. Her gospel labours in these visits were, we believe, very acceptable, yielding to herself the consoling reward of peace.

“About this period she removed to Whitehaven, at which place she has since resided.

“She was diligent and exemplary in the attendance of meetings. Her ministry was sound, lively, and edifying; and though her appearances were frequent, and sometimes large, she was particularly careful not to go beyond the pure openings of the Holy Spirit. In prayer, she was remarkably powerful and fervent. She was a truly affectionate parent and friend; tenderly sympathizing with the afflicted. In conversation lively, affable, and instructive; being endowed with an excellent understanding. She retained her natural cheerfulness even to very advanced years, and her mental faculties unimpaired to the last.

“Sometimes she intimated the serenity of her prospects, when the trials and exercises attendant upon humanity, should terminate. Not many weeks prior to her decease, and upon a

friend's taking leave of her, she seemed affected, and said: "Though I drop tears, I am not left comfortless. No: we have not followed cunningly devised fables. I think what I feel, might convince the whole world. Oh, it is marvellous! it is marvellous!"

"At another time, she requested that her two grand-daughters, being all the family she had, would not grieve after her; but rather rejoice, that she was relieved from all her sufferings; "for I believe," said she, "that at my dissolution, death will have no sting, nor the grave any victory."

"17th of 2d Month, being much tried with infirmity and pain, she said with earnestness to those about her: "Join with me in petitioning the Father of Mercies, to relieve me from my sufferings: Oh, that I had wings like a dove; for then I would flee away, and be at rest."

"In the morning of the 18th, being in great bodily pain, she exclaimed: "My God, my God, forsake me not now." She was soon after seized with faintings. In a little time, she revived, and affectionately noticed some friends

that had gone to see her. On the 19th, she slumbered much, and said but little. Very early the next morning, her cough became troublesome, and her breathing much affected. About this time, she was thought to be exercised in prayer, but the words could not be gathered. She quietly departed about three o'clock the same morning; and we have no doubt, but her pure spirit, released from the shackles of mortality, ascended to the celestial mansions, to receive a crown of righteousness, and an inheritance incorruptible, that will never fade away.

Her remains were interred in Friends' Burial-ground, in Whitehaven, on the 25th of 3d Month, 1816, after a large and solemn meeting. She was about 81 years of age, and a minister about 42 years.

Read and approved in our said meeting, held at Cockermouth, the 19th of 3d Month, 1816; and signed on behalf thereof, by

JOHN WILSON FLETCHER,
Clerk to the Meeting.

And on behalf of the women's meeting, by
DEBORAH ROBINSON, *Clerk.*

The foregoing testimony hath been read and approved, in the quarterly meeting for Cumberland and Northumberland, held at Carlisle the 28th of 3d Month, 1816; and signed on behalf thereof, by

THOS. STORDY, Clerk.

Signed in and on behalf of the women's quarterly meeting, held at the same time and place, by

LYDIA SUTTON, Clerk.

CONCLUSION.

JANE PEARSON has now finished her outward labours and inward exercises ; and the *Reader* has now finished her own memoirs, here presented for his perusal. Every thing pertaining to this life, whether conspicuous or obscure, must come to an end ; but there is a life beyond the grave, that will continue for ever. To engage us in a preparation for that life, our friend has written ; to none of her Readers, may she have written in vain. As for herself, it has been seen, that under accumulated discouragements, she sought for the evidence of final acceptance ; and that her constancy was crowned with the assurance she sought for. This ought to animate the diffident, and encourage the dejected. By her life, the lukewarm may be also reminded, that though we may be *born members* of our religious society ; yet, having by nature the same propensities as others ; we must be "*born again*," if we would become members of the church of Christ.

We have also seen that the journey through time, of our dear deceased friend, was in the path of tribulation. Independent of her sorrows as a widow and a mother, her "inward conflicts" and "searchings of heart," were equal to most that we read of.

Modest, diffident, and humble, how came she then to expose her trials? Surely it was for *the benefit of others*: and to bear a testimony to *the goodness of God* in sending *the Comforter* into her soul, as promised by *a dear Redeemer*. These things, set forth by her own pen, have a value in them beyond what could be produced by the pen of another.

In laying down mine, I am inclined to say, Oh! that more full obedience was yielded to *the power of Truth*, through the various ranks of our religious society; I include myself in this implied shortness; and my belief is, that it would then rise in its early simplicity and brightness.

T. W.

FINIS.

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The background of the image is a piece of marbled paper with a complex, organic pattern. The colors are primarily earthy, including shades of brown, tan, and beige, with darker, almost black, veins and spots scattered throughout. The pattern resembles natural stone or biological tissue. A light blue rectangular label is affixed to the lower right portion of the image, containing text in a black, sans-serif font. The text is partially cut off on the right side.

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